THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Written after reading the interesting account of the *present* state of the Green Bay Mission, and its *future* prospects.

To this affecting, artless moan
Will none respond? The Indian lone
(Amidst his forests) breathes the prayer
For Christian teaching, Christian care,
Will none this holy burden share?

Young soldiers of the Cross, arise!
Press forward, *here true* glory lies;
Take up your helmet, sword and shield,
And arm thee for the Gospel field;
In Christ's own strength thy armor wield.

Thus emulate those souls of fire,
Whom toil nor danger fright nor tire;
Whom ocean's storms, nor India's clime,
Could sever from their work divine,
To *teach* the *Heathen; work* sublime!!

Where Christian feet had never trod,
There fearless went these men of God:
Swartz, Martyn, Heber, led the way,
And as they sank from mortal day,
Methinks that thus their spirits say:

"What though we shorten'd life's frail thread,
And *earlier* our freed spirits fled,
Where we *more* perfectly can know
The love of Christ! ah! who can show
A proper sense of what they owe."

"O Spirit of the living God,"
Awake thy servants,—spread abroad
A holy self-denying zeal,
Responsive to this great appeal,
And may their *actions* prove they *feel.*

Let not the Indian's humble fane,
Delapidated fall again,*
Nor let the Christian hymn of praise
Be silenced, and the war whoop raised
Where erst their peaceful cattle grazed.

May many aspirants lift their eye,
And answer gladly, Here am I:
Send *me*, my Master, let *me* be
The honor'd messenger from thee:
And blessed may the message be.

M. A. W.

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* Must these people, who are partially civilized, go back again to Heathenism for the want of the sustaining arm of our Church? Is there not some young man who, actuated by the Spirit of Christ, is willing to devote himself to his Master's service, in leading these benighted Heathen to the fold of Christ?" See Churchman Feb. 28.

THE CHURCHMAN.

From Bingham's Christian Antiquities.

ST. CHRYSOSTOM ON THE OBSERVANCE OF LENT.

Thus we see catechumens and public penitents were strictly obliged to the observation of Lent, as part of their discipline and preparation for baptism and absolution. Nor was the great body of the Church backward at this season to concur in fasting and prayer with them. For St. Chrysostom says, though at other times when we preachers cry up and preach the duty of fasting never so much all the year, scarce any one hearkens to what we say; yet when the season of forty days is come, though none exhort or advise them, the most negligent set themselves to it, taking admonition and advice from the very season. Lent, it seems, was then generally reputed a proper time to fast, and repent, and mourn for sin, that such as were negligent at other times might take this opportunity to recollect and humble themselves, and come duly prepared to the communion at the Easter festival. Therefore, he adds immediately, if a Jew or a Heathen ask you why you fast? do not tell him it is for our Saviour's passion, or the cross: for so you will give him a handle to accuse you: for we do not fast for the passion, or the cross, but for our sins, because we are come to the holy mysteries. The passion is not the occasion of fasting or mourning, but of joy and exultation: we mourn not for that, but for our sins, and therefore we fast. But then this fast was observed with a great deal of liberty. For he says in the same place, if a man come with a pure conscience, he keeps the pasch, whether he partakes of the communion to-day, or to-morrow, or at any other time. And therefore, he says, in another place, it was usual in Lent for the people to ask one another how many weeks they had fasted, and one would answer he had fasted two weeks, another three, and another all. And what advantage is it if we have kept the fast without mending our morals? If another says, I have fasted the whole Lent, say thou, I had an enemy, and I am reconciled to him; I had a custom of reviling, and I have left it off; I was used to swearing, and I have broken the evil habit. It is of no advantage to fast, if our fasting do not produce such fruits as these. In other places he intimates that a great liberty was allowed men in regard to their infirmities, and that they were left in a great measure to fast at their own discretion. Let no one, says he, place his confidence in fasting only, if he continues in his sins without reforming. For it may be, one that fasts not at all may obtain pardon, if he has the excuse of bodily infirmity: but he that does not correct his sins can have no excuse. Thou hast not fasted by reason of the weakness of thy body: but why art thou not reconciled to thy enemies? Canst thou pretend bodily infirmity here? If thou retainest hatred and envy, what apology canst thou make? In such crimes as these thou canst not fly to the refuge of bodily weakness. So again more copiously prosecuting this matter in another place: if thou canst not pass all the day fasting by reason of bodily weakness, no wise man can condemn thee for this. For we have a kind and merciful Lord, who requires nothing of us above our strength. He neither requires abstinence from meat nor fasting, simply, of us, nor that for this end we should continue without eating only; but that sequestering ourselves from worldly affairs, we should spend all our leisure time in spiritual things. For if we would order our lives soberly, and lay out our spare hours upon spiritual things, and eat only so much as we had need of and nature required, and spend our whole lives in good works, we should not need the help of fasting. But because human nature is negligent, and gives itself rather to ease and pleasure: therefore our kind Lord, as a compassionate father, hath found out this medicine of fasting for us, that we should abridge ourselves in our pleasures, and transfer our care of secular things to works of a spiritual nature. If therefore there be any here present who are hindred by bodily infirmity, and cannot continue all the day fasting, I exhort them to have regard to the weakness of their bodies, and not upon that account deprive themselves of this spiritual instruction, but for that very reason to pay more diligent attendance on it. For there are many ways besides abstinence from meat which will open to us the door of confidence toward God. He therefore that eats, and cannot fast, let him give the more plentiful alms, let him be more fervent in his prayers; let him show the greater alacrity and readiness in hearing the divine oracles: for the weakness of the body is no impediment in such offices as these: let him be reconciled to his enemies, and forget injuries, and cast all thoughts of revenge out of his mind. He that does these things will show forth the true fasting which the Lord chiefly requires. Therefore I exhort you, who are able to fast, to go on with all possible alacrity in this good and laudable work. For by how much more our outward man perishes, so much more our inward man is renewed. For fasting restrains the body, and checks and bridles its inordinate sallies; but makes the soul much brighter, and gives it wings to mount up and soar on high. Do you also exhort your brethren, that are not able to fast for the weakness of their bodies, that they should not upon that account absent themselves from this spiritual food: but teach them and inform them what you have learned of us, that he that eats and drinks with moderation is not unworthy of this auditory, but only he that is negligent and dissolute. Tell them what the Apostle says, "Both he that eateth, eateth to the Lord: and he that eateth not, to the Lord he eateth not, and giveth God thanks:" therefore he that fasteth giveth God thanks, who has enabled him to bear the labor of fasting; and he that eateth gives God thanks: likewise, that this is no prejudice to the salvation of his soul, if he be otherwise willing and obedient. I have recited these passages at large out of Chrysostom, to show what notion he had of the obligation men were under to observe the Lent fast. If men were in health, and able to bear it, the rule and custom was for them to observe it; and they generally did so without any further admonition: but if they did not comply, their non-compliance did not debar them from the communion at Easter, or lay them under any ecclesiastical censure as great delinquents. On the other hand, if they pleaded bodily infirmity and weakness that was always accepted as a just apology, provided that they made it appear by their other good works, that they were sincere and zealous, and not merely acting a part in the business of religion.

And some footsteps of this liberty, in leaving men to a discretionary observation of Lent, are described by learned men in several other writers. Bishop Hooper observes out of Tertullian, that except Friday and Saturday before Easter, the Catholics in his time kept no other days of fasting in Lent but only at discretion; and that their fast was for the most part private, and not distinguished by any public action. And Bishop Taylor asserts the same, not only out of Tertullian, but Socrates, Prudentius, Victor Antiochenus, Prosper, and St. Austin: for the fasts of the Church were arbitrary and chosen, without necessity and imposition from any authority. He means not only the imposition of apostolical or Divine authority upon the Church in general, but the imposition of them by any authority of the Church upon her own members, as laying any necessary obligation on them. And this is true of the three or four first ages of the Church, but more questionable of those that followed after. For the fourth Council of Orleance orders that all who refused to fast on Saturday in Lent, should be made liable to ecclesiastical censure. And among those called the apostolical canons there is one that orders that every clergyman, who, not being infirm, refuses to fast in Lent shall be deposed; and laymen to be suspended from communion for the same transgression. But this is one of those canons which are known to be of later date, and therefore cannot be concluded to be according to the ancient rule of the Church.

We lately expressed, in very few words, an opinion in regard to the following article from the Episcopal Recorder. These brief strictures were deemed so unfair by the writer that he has urgently requested us to publish his article entire. At first we had no intention of complying with the request, and meant only to state our reasons for declining. Others, however, for whose opinion we have much deference, think it no more than just that our readers should see the original article. Though not convinced, we yield; with the proviso, however, that the present compliance be not construed into a precedent, in which case we might be obliged to print the most prosing articles and dullest books in market.

From the Episcopal Recorder.

REMARKS ON THE LETTER OF BISHOPS WHITE AND ONDERDONK.

Mr. Editor,—One who is at all familiar with the history of the Church, in her periods of worldly pomp and splendor, must frequently be struck with the beautiful simplicity which marks her proceedings in this country. Even the Church of England, from which we derive our ecclesiastical existence, has much of secular ostentation about her from which an American Episcopalian will be disposed to turn away in sorrow, for he knows how dangerous is such display to the purity of all religious institutions.

I have been led to this remark, by having just read a brief pastoral letter from the Bishop of the Diocese of Pennsylvania and his assistant to the clergy who are within their jurisdiction. The kind and truly apostolic style in which it is composed must win for it the homage of all hearts, even where the judgment does not move in exact harmony with the directions which it is intended to communicate. It closes in the following conciliatory and unaffected manner:—"We remain, brethren, your affectionate friends and fellow-servants in the Lord." How different this from the manner adopted by some foreign prelates. And yet such is the language in which the father of American Episcopacy has ever been wont to address his children in the Church. I hope it will not be regarded as abusing this sort of humility and moderation, if one who feels it a privilege to sustain to him that sacred ecclesiastical relation, should venture to dissent from the views taken in this kind and conciliatory, but as I conceive it, unauthorized (I hope the word will give no offence) official communication.

I am sure that any thing which may appear unbecoming in these strictures will be looked upon with the greater leniency by your readers, if they appreciate the importance which is justly to be attached to a right of discussing with all possible freedom, the public acts of the officers of the Church. It is one which should be distinctly understood, universally recognised, and frequently though carefully employed. The discussion of public transactions in ecclesiastical as in political governments, gives important knowledge to the people. It identifies landmarks, lays bare foundations, and establishes first principles, to which constant and convenient recurrence may be had in every subsequent case of difficulty.

The letter to which this article has reference, prescribes a service for all cases where public worship is performed more than once after 12 o'clock on the same day at the same parish, and its requisitions are based on the 47th Canon of the General Convention, of which the following is a transcript:—

"The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions. And the clergy in those States or Dioceses, or other places within the bounds of this Church, in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any Diocese. The Bishop in each Diocese may also compose forms of prayer to be used before legislative and other public bodies."

Upon a comparison of these two documents, the following question will probably arise in the mind of some who read them. *Does the case to which these fathers have reference come within the scope of this enactment?* If it does, the service which they have appointed is obligatory upon the Diocese; and all discretion on the subject amongst the parochial clergy is at an end. If not, then, however excellent the service, however desirable the authority exercised, however praiseworthy the motives which have induced the communication of the Bishops, the appointment is null and void, and the official act by which it has been promulged, transcends (unintentionally, there can be no doubt) the limitation of the Episcopal prerogative in this Church.

The 47th Canon authorizes the Bishop to "compose forms of prayer," &c., for certain occasions. Is the present one of the occasions which the legislature had in view? Is this a legitimate exercise of the authority which they have conveyed? These are the points upon which the obligatory force of the circular must be decided. All which those who administer the laws have to do, is to ascertain as nearly as they can the intention of the law-making power.

Some very sensible people who read this article will think that the principles of interpretation which have been adopted in civil jurisprudence do not apply to ecclesiastical legislation. In this they are exceedingly mistaken. The fact is, that the rules which have been adopted to extract the true meaning of the statute are no more than certain obvious principles of common sense, which all men may understand, and all must approve. There is much that is analogous to them in the canons of biblical interpretation, and the science of hermeneutics, with which most clergymen have some acquaintance.

When any difficulty arose in understanding the Roman laws, their plan (bad enough in all conscience) was to state the case to the Emperor, and receive his opinion upon it. The answers were termed their Rescripts, and had the force of law. The Emperor Macrinus resolved to abolish these rescripts and retain only the original edicts, because he wisely thought that the crude answers of such men as Commodus and Caracalla did not deserve to be received as rules of action. English and American jurists have understood this matter better. "The fairest and most rational method to interpret the will of the legislator (says Sir William Blackstone) is by exploring his intentions by *signs* the most natural and probable. And these signs are either the word, the context, the subject-matter, the effects and consequence, or the spirit and reason of the law." Let us examine some of these signs as they appear in the 47th Canon, and with their aid endeavor to educe its purport.

The phraseology of all laws is to be understood in its popular, and not according to its classical, or etymological signification. This rule is imperative and universal, except when technical expressions or terms of art are used. The following are some of the words in this Canon which appear to me distinctive and important, viz. "extraordinary," "compose," "transmit." Is the occurrence of a second evening service in any parish an "extraordinary occasion," within the meaning of the Canon? In common speech, this expression would imply something unusual, out of the common course, calculated to surprise. Now can it be said to be an unusual thing for an Episcopal minister to have a third service on Sunday? I know that there are some parishes in which it would be. So there are some in which a *second* service on Sunday would be out of the usual course. I question whether this is not the fact with the majority of our congregations, for most of our country parishes are composed of two. My nearest clerical neighbor has been accustomed to have a third service on Sunday ever since he entered the ministry. Bishop Griswold, I am told, has performed this amount of regular labor for thirty years past. There are multitudes of others to whom the fact applies. Would such an occasion be extraordinary with them?

The interpretation of the phrase is rendered more necessary by the "*context*" and the correlative terms with which the Convention have associated it, and which must control its meaning. The "occasion" which is intended to authorize this species of interpretation, must evidently be *so* "extraordinary" as to render it necessary that the Bishop should '*compose*' what he transmits: that is, one for which no proper devotional exercises have been provided. Observe, also, that he is not authorized to "compose" an entire service, for then there would be some shadow of reason, perhaps, for making that word synonymous with compile or arrange. No, he is to "*compose forms of prayer* or thanksgiving." If the occasion does not make this necessary, it is not "extraordinary," within the meaning of the legislature. Still more strongly to confirm this interpretation, we have the word "transmit." The "forms of prayer," &c. alluded to are such as it will be necessary for the Bishop to "*transmit* to each clergyman." Certainly this implies that they would be such as the clergy were not in possession of before; else why *transmit* them. But it may be asked, What difference does it make whether the Bishop selects or composes the forms to be used? None in the world, so far as the usefulness of the service is concerned. I only contend, that the words "compose" and "transmit," so determine the signification of the word "extraordinary," as to show that a second evening service is not one of those "occasions" which, according to this Canon, authorize the intervention of the Bishop.

Such is the light which may be thrown upon this Canon, by our analysis of the *words*, and an examination of the *context*. Let us notice the next "sign" of legislative intention which is referred to by the writer whom I have just quoted, viz. the "*subject-matter*." He states it to be an established principle, that laws which relate to the same subject, (*in pari materia* as the technical expression is,) are to be construed with reference to each other. This is the case with the 45th and 47th Canons, both which relate to the worship of the Church. Let us see, then, what instruction the former affords, as to the meaning of the latter. It will be admitted, I suppose, that if the Bishop is not required, he is at least authorized and allowed to "compose" the "forms of prayer" that he transmits to his clergy; and this, in the popular sense of the word compose; in other phrase, he *may* write or originate them. Now if there be any occasions on which he can *not* send prayers of his own composition and require them to be used, these are not the "extraordinary occasions," to which the power conferred by the 47th Canon must be restricted. But the 45th Canon informs us that he is not allowed to do this in any case where there is a sermon or lecture;* for, according to it, before every sermon or lecture, the Liturgy only shall be used. It is clear, then, that no occasion, where there is either sermon or lecture, can be so "extraordinary" as to come within the provisions of the 47th Canon.

(*To be continued.*)

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* He may "compose a form" to be added to the list of occasional prayers, which thus becomes *part of the Liturgy* in that diocese, and, therefore, *not* at variance with the 45th Canon.

GUTZLAFF'S LETTER TO DR. REED.

(*Concluded from p.* 827.)

New Year Reflections — Bible-ship expected from America.

January 12th—Time is on the wing—the last year is past. It was full of trials; O, may this year be accompanied by more extensive blessings! Yet the recollection of past mercies cheers my heart; I rejoice that about 100,000 Christian books have been circulated in China. Though there are hitherto no signs of the overthrow of heathenism, I trust in the Almighty Saviour that he will do his gracious work.—Anew I have consecrated myself to his service,—gladly would I pour a million of books into the vast empire, during this year, if I had the means and an opportunity to do so. Our American friends have already taken into consideration the sending out of a vessel, in order to go along the whole coast, for the express purpose of circulating Christian tracts and Bibles, whilst the cis-atlantic public will continue to tell us that China is inaccessible.

Distribution of books at Takut and Potoa.

We landed on a boisterous morning at Takut, a trading place; the coast was lined by the populace, expecting a large grant of books. Three considerable boxes of the inestimable treasure of the Word of God were distributed to these eager people. Thus the Malacca books, an immense stock, have vanished. At this time we espied a brig; it was the long expected Fairy, from Liverpool, the swiftest craft in these seas. As the Canton owners are my friends, they promised that I should make occasional tours in her, and therefore I proposed, at her return, a trip to Formosa. She brought in a large stock of books from Mr. Medhurst and Dr. Morrison. Wishing to circulate them as soon as possible, I took my road in the direction of the capital, Tsuen choo foo. Here I met with a gentle race; at least willing to wait till I had offered them the tracts. Never did I distribute so many at once as at Potoa. Severe weather prevented my further operations; but as soon as I shall be permitted to cruise about, I intend, with the help of God, to make fresh excursions.

Preparation for a new series of tracts commenced.

Having commenced the series of tracts for this year, I subjoin a list:—1st, "Eternal Truth; or, Letters from Fuhkeen men abroad to their families at home;" the contrasts are the great leading doctrines of the Gospel, compared with Heathenism in all its bearings: this will be about 200 pages. 2dly, "The Holy Trinity;" in a sententious style. 3dly, "The Life of our blessed Lord Jesus Christ;" in the style of historical narrative. 4thly, "History of the Jews till our Times," wherein I hope to imitate the Chinese histories. The first will very soon be in print. To defray the expenses will fall to my share; for this, and a hundred other things, I just look up to the Lord. In the literary department I have to perform a very difficult task, and to conciliate the interests of many. If God, however, grant health and vigor of mind, work is a real pleasure.

Great quantity of medicines used.

I have used a great quantity of medicines among a population eaten up with disease. An independent American gentleman has made grants of drugs to a large amount, and continues to prove my benefactor. My Dutch friends, who are now quite reconciled with my projects, have sent out a fresh investment, so that there still remains a large stock in hand.

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Too much caution is bad policy.

Afat carries on the great work with vigor. In pursuing a cautious line of conduct we have all been foiled; and I hope that this method of christianizing China will be entirely discarded.

Labors near Tang-oa—Murder of Female Children.

Lam Kea, January 23—Still I am on my adventurous tour in a district adjacent to Tang-oa, of which the mandarins declare me to be a native. This is rather a happy coincidence, for I became a naturalized citizen of the same place. The people are here far superior to those I left. On my first visit they hailed me with great joy, which was considerably heightened by the large presents of books I made them. Their dwellings are comfortable, though very irregularly built, and they dress well. When I saw the multitudes carrying away the bread of life, my eye was uplifted to the Saviour, that he might feed them with the food he promises in the gospel of St. John, sixth chapter. The little boys constituted a third part of the population we saw, whilst the bashful girls scarcely dared to peep out in order to show their pale faces to the strangers. Their lot is here exceedingly direful; the greater part of their sex is murdered shortly after their birth, and in few districts is female infanticide carried to so great an extent.

Immense and growing population of China—Earnest cry to Bible Christians for help—China is open, wide open to Christian Missionaries.

How many schools must you establish to instruct these myriads of children in the principles of Christianity, and especially to enfranchise the softer sex! If you saw these multitudes, you would for awhile forget Malacca. China is a living bee-hive, with a population increasing at the rate of 14 per cent. within ten years, notwithstanding the horrible custom of infanticide. I raise my heart in steadfast hope to the gracious Redeemer, that the glorious work of converting these immense numbers, now feebly begun, may be carried on until its glorious accomplishment. Consider this not as a common-place observation; it is a deep felt conviction, an earnest and constant subject and theme of my prayers, and it is the concentration of all my wishes. The coast of China is full of bays, harbors, and rivers, which, at the opening of the trade, will become the rendezvous of your countrymen. It is less known than the inhospitable shores of Labrador, and I have therefore requested most earnestly one of your statesmen to send out a vessel to survey the whole. Courageous missionaries will be able to establish themselves in every part where British ships may find access — their spheres will be among millions who live in the immediate neighborhood of the emporiums: they will not need to pursue a system of timid precaution, but with Christian wisdom announce to these multitudes the blessed Saviour. Before this reaches you, measures will perhaps have been taken by your Government to insure a free trade to all the ports. I do not trust in an arm of flesh, but upon an all-wise Saviour, who will open a wide and effectual door for his Gospel; but I merely mention this to rouse you at this eventful crisis to earnest prayers and vigorous exertions. Believe me, with all the specious arguments you use in your reports, that China is inaccessible, you will not fill up the breaches which have been made in the wall of separation by an omnipotent hand. God reigneth, and he loudly proclaims to the Chinese by his Word, "Repent ye, for the kingdom of heaven is at hand."—How much do I regret to have no advocate of this holy cause from your country! Your Secretary, Mr. Ellis, sympathizes with me, thinking that I have returned from Siam, and am spending these days of sickness at Singapore, whilst another gentleman asks me whether I meant China Proper! Now, only think, all the while I am many thousands of miles from Singapore, with the inestimable blessing of health, in China Proper, roaming about in a space of ground almost equal in extent to the whole coast of Europe. I should not have mentioned this, if it were not my desire to prevent all misunderstanding, and to re-assure you that China Proper is becoming the largest of all our Protestant missionary spheres.

Labors at Fakien and Ying-ling—Preaching the Gospel to an immense crowd—A rush for books.

Ying-Ling, February 2—A fever attacked me on a sudden, and made me extremely wretched for several days. When I began to recover, by the mighty help of God, the *Fairy* made her appearance. It having been left to my option to sail in her to Canton, and from thence to Malacca, or to go over to Formosa with another vessel, I considered it my duty to choose the latter. All the regions of our wide missionary sphere must be explored again and again; and I should rather forego every thing, even a visit to my dear Malacca friends, than neglect such an opportunity. Before, however, we could enter upon this new expedition, we had to visit other places in Fakien. It was a fine day when we started, a great rarity during this season. The inhabitants, never having seen a European, crowded in large numbers around me, still uncertain whether I was not a Chinaman in disguise. How eagerly they grasped the books, of which I had taken with me about two thousand volumes! When the crowd increased, one man requested me to stand out and expound the new doctrines, and assisted with a stentorian voice to repeat what I had said. To-day we went to an emporium built upon solid rock, in a most barren spot, but the inhabitants are wealthy on account of the great trade they carry on. The throng of people here was immense; they rushed with violence upon a box of books which I had with me, and when this was empty, which was in a few minutes, they continually demanded more. Whilst pacing the streets, I had to endure the taunts of the populace for not having brought off a larger supply. Having administered to their bodily infirmities, I withdrew from an immense crowd, with the humble prayer that God might bestow his blessing upon the reading of the divine word, in which a great part of the inhabitants were engaged when I left them. The store is now exhausted. At my renewed visit at Ying-Ling, a large borough on the declivity of a hill, I had to answer the many applicants: "I have no more." More books than we used to circulate at all our Chinese missionary stations have been sent forth in Fakien during a few months; but this is like a drop in a sea. Those who follow me will be astonished at the multitude for whom they have to provide Christian instruction; they will wonder that the most extensive sphere in Asia has been neglected so long without any cause; they will rally their strength, and carry on the glorious work without ceasing. God will pour down from on high his divine grace, and convert and revive a nation hitherto unborn. Such are my fondest hopes, and I shall not be disappointed, having founded them upon the Rock of ages.

March 21—I am just now returned, but have no more time to write. May the Lord bless you and your dear children.

Your unworthy
C. Gutzlaff.

Extract from Dr. Wainwright's Election Sermon.

BENEFICIAL RESULTS OF THE UNEQUAL DISTRIBUTION OF PROPERTY.

(*Concluded from p.* 828.)

But the most effectual alleviation of the evils attendant upon the unequal distribution of wealth, is to be anticipated from the dissemination of the truths of the Gospel. Christianity has a specific action in lessening the evil complained of; for by promoting industry, sobriety, integrity, and all the habits that advance individual prosperity, it lessens the number of the poor: so much so, that in a community of sincere devoted Christians, we might be sure that suffering indigence would be unknown. It could never proceed from idleness or profligate habits; and sickness or unavoidable misfortunes would be relieved as soon as known. But besides its specific action, as we may term it, in lessening the relative numbers of the rich and poor, it would remove all the painful consequences of these distinctions. For teaching clearly as it does, that this world is only a preparation for another and a better, and that in reference to this great purpose, it has been formed and fitted to be a place of moral discipline, men would acquiesce in the wisdom and mercy of such appointments. If blessed with abundance they would use it as stewards of God in promoting the welfare of their fellow-creatures—if suffering comparative privations, they would derive from them the discipline of patience and resignation. All would feel assured that these distinctions are to terminate here, and are to pass away with sublunary things; and all being therefore principally anxious to place their treasures where their hearts would then be, pride, avarice and luxury on the one hand, envy, fraud and repining on the other, would be done away. Christianity is the bountiful dispenser of social blessings, the merciful healer of social evils. Those, therefore, who are laboring, planning and contributing to disseminate the truths of the Gospel, are not merely seeking the future and eternal salvation of men, though this is and should be their chief object, but they are carrying into effect the more certain and efficient plans for improving their temporal condition. Christianity will not make men all equally rich, all equally exalted in station, any more than it will cause a perfect resemblance between them intellectually and physically; but it can and it will meliorate the evils which flow from this state of things, because these evils, after all, are not inherent in the circumstance of inequality of condition, but in the temper of mind with which men view it and submit to it. Now Christianity was designed expressly to operate upon this temper, to renew and to purify it, to give it spirituality, and to endow it with virtues for time, and with bright hopes and ample preparations for eternity.

COMMUNICATIONS.

For the Churchman.

OUGHT THE CHURCH TO ESTABLISH A GENERAL SOCIETY FOR THE DISTRIBUTION OF BIBLES, PRAYER-BOOKS AND TRACTS?—NO. II.

In my last we considered the question which must necessarily precede the others, viz. What should the Church endeavor to accomplish? We must first contemplate the end, or we cannot judge of the fitness of the means. We saw that the Church was to do her utmost for the conversion of the world. This all her members must desire. This was bounden duty. There was shame, there was sin in any other course. In the present number we come to an inquiry naturally following the first.

2. *What means shall the Church employ?*

Ceasing to regard in all its vastness that mighty result to which we have seen all her energies should be directed, let us analyze it. In what does it consist? Vast as it is, it consists in nothing else than the change of the human soul. This necessarily includes two things: first, a change of opinion, and second, a change of action, consequent upon that opinion. The mode by which millions of souls are changed must be the same with that by which one is changed. For carrying on the investigation with more simplicity, we leave out of view for the present the agency of the Holy Spirit: and the better to fix attention on the requisite process subordinate to his agency, we do not limit the inquiry to a religious change, but make the question general as possible. How then is one soul, upon any subject whatever, brought to a permanent change of its opinion and its action? First, the opinion that is to be adopted must be presented, and so supported by arguments or other inducements to belief as to produce conviction. But, secondly, certain parts of that opinion, according to the diversities of minds, will require explanation. Thirdly, the opinion is also to be rendered permanent. Hence, in addition to the first general statement, and the subsequent explanation, must a further method be adopted to preserve it from alteration. That is, the opinion must be presented, it must be adapted, it must be preserved. Next, as to the consequent action. We shall find three similar means here requisite. First, the principle of action must be shown to spring naturally and necessarily out of the opinion. God loves us: here is the opinion. We must love him: this is the consequent principle of action. A particular plan of study is most perfect: this refers to opinion. It should be faithfully adhered to: this refers to action. Second, there may be certain parts, or branchings of that action, to which the individual is either indisposed, or the connexion of which with the opinion he does not see. These must be so enforced (and to enforce we must adapt) as to cause that action. Third, if the individual will be constantly induced to any opposite action, all such counteracting inducements must be carefully removed. That is, the law of action must be stated, it must be enforced, and it must be guarded. Thus do we find that whether for the change of opinion or action, three similar means must be employed. We may therefore combine the two sets in one in the following manner. Whether we seek one or the other of these objects mentioned, there must be something that is general, something individual, and something conservative.

It follows that to effect that stupendous change of which we have spoken, three means correspondent to these last must be employed. The first means is found in the Bible.

In this, to rectify opinion, truths also unknown concerning God and our nature are revealed. At the same time, by the record it bears of itself, they are so proved as to produce conviction. Next, to rectify action, the principles of conduct following from these truths are not only stated, but the necessary connexion of one with the other is also pointed out. While the Bible thus belongs especially to the first class of means, it includes also the two others. It includes the second, since in relation to opinion it adapts these truths to individual want and feeling; and to action, it enforces specific duties in addition to the principles of conduct from whence they proceed. Indeed, herein is found that which marks out the Bible not as one among many means of conversion, but as *the* means not to use which is absurd. That wisdom from which it emanated had this same object in view, and His means must have been perfectly adapted to their end. It includes also the third, since it preserves free from change the requisite opinion and action. This it does by the mode in which truth and the rules of conduct are there embodied.

The second means is found in Tracts. By this it will be remembered opinion is adapted, and action enforced according to the diversities of individuals. The preacher does the same, and he may be called a living tract. As the other means, however, suppose his attendant influence he may be left out of consideration. Tracts apply and enforce some particular duty which is neglected by men, either because they do not perceive its obligation, or that they are indisposed to its performance. Thus they affect action. They also either explain some part of the truth of God, for those who find difficulty in comprehending it, or they support it by argument against those who refuse to it assent. Thus do they affect opinion.

The third means is found in the Prayer-book, viz. the means of preservation. By the term Prayer-book is not meant a volume having precisely the same contents with that known by us under that name. By it is understood one constructed on the very principles according to which that Prayer-book was framed. For opinion, that it may be preserved aright, this follows the teachings of experience, as shown in the history of man, and adopts the following safeguard. The truths contained in Scripture, without any regard to human controversies or systems, it takes and embodies, so as to form a condensed statement of what the Scripture actually declares. These are the Articles. For action, (since all act proceeds from the soul,) it collects all the feelings of the Christian heart consequent upon those truths into public services. These it makes the model after which all hearts are to be formed. Through the words of the lips demanding these feelings from the soul, weekly and almost daily it forms them into habits. These droppings of the sanctuary at last wear their impress into the rock of man's hardened nature. This constitutes a Liturgy. While articles and liturgy have thus each their more peculiar province, one in opinion, the other in action, they both conspire. The Liturgy, while demanding, as we have seen, holy feeling as the source of right conduct, ever presents Scripture truth as the object of that feeling, and thus guarding against heresy and schism keeps opinion right. Again, the Articles, while presenting sound doctrine, must ever include the duties following from them, and so tend to preserve right action. The Liturgy and the Articles thus resemble two opposite mirrors reflecting one another indefinitely. The Prayer-book is thus seen to be the third means, viz. for preserving.

These three, the Bible, the Tract, the Prayer-book, thus demanded by the nature of the work to be accomplished, may be, as mentioned before, characterized as the general, the individual, and the conservative. In every change to be wrought in man three such elements must enter.

Thus it is evident that if those sublime results spoken of in the first number, are to be effected by the Church; if we wish her spared the guilt and disgrace of neglecting such a duty, and burying in the dust that talent which the great Disposer seems especially to have given to her, here are the means to be employed. These she must use, or leave to others the glory of the work. She must go out over this land. She must go out over the world, and distribute from her hand the Bible, the Tract, the Prayer-book.

The next question, *How this distribution can be best effected?* will be considered in my next.

A Friend of the Church.

For the Churchman.

A writer in the Christian Spectator, a periodical devoted to the cause of religion, and edited by an association of gentlemen of the New-Haven school, has given us the following description of the divisions that prevail in the Presbyterian and Congregational Churches. The subject of the writer is "The Power of Holiness in the Christian Ministry;" and judging from the sentiment and style of the composition, the author is not without information on the subject of which he writes.

"Our next topic of observation," he says, "relates to the necessity of increased holiness in the ministry, from the divided and distracted state of the orthodox Churches in this land, especially the Congregational and Presbyterian." Vol. vi. page 557.

Again, speaking of the Congregational and Presbyterian Churches, the writer says:

"They are rent into parties, agitated by alarms, filled with suspicions, and not very charitable or paternal apprehensions; presbyteries and higher bodies have become the scenes of unbrotherly debates; confidence is giving way between man and man, and the attention is diverted from the direct work of saving men, to alarms and stripes, appeals, rejoinders and defences. Contests have arisen, the end of which no man can foresee; and suspicions are excited, which it is in the power of no man to allay." Pp. 558, 559.

The writer quoted above is no doubt a warm advocate for the Congregational and Presbyterian cause, for he says, "There is undoubtedly more learning in the clergy of these Churches than in any other in this country. There is more wealth, and there may be more intellectual and moral power in these two denominations." To say nothing of this boasting of learning, and wealth, and moral power, by which I understand the writer to mean piety or devotedness to the cause of Christianity, what shall we say of the picture that he has given of the Congregational and Presbyterian Churches of this land! With so much learning, and wealth, and moral power, it is a subject of regret that schism has thus divided and rent them into parties and divisions; nor would I have believed that they were suffering to the extent described, but from the public acknowledgment of men of the best information amongst them. Had an Episcopalian given the same description of the divisions that rend the Congregational and Presbyterian Churches, would he not have been accused of slandering the most learned, and wealthy and pious denominations in this country? It has been known to us that parties are formed, and disputes carried on, something in the spirit of bitterness, but it was not known to what extent they had advanced; and we hope peace may be soon restored, and truth prevail among them. And to this end we recommend to them a new and more scriptural organization of their ecclesiastical polity, as the best means of restoring harmony with one another, and of advancing the cause of pure and undefiled religion in the world; and while we do not feel disposed to deny either their learning, wealth, or moral power, we beseech them to examine anew their systems of ecclesiastical polity, and to compare them with apostolic and primitive usage; and we think they may soon discover the cause of their schisms, and effectually secure a harmony of feeling and action. But so long as they remain in this broken and divided condition, they will not blame sober, reflecting men for leaving their ministry; nor will they impute unhallowed motives to young men who are about entering the sacred ministry, if they prefer a denomination secured by better barriers from the enemies that disturb the peace of their churches.

T. B.

For the Churchman.

LETTER FROM A CLERGYMAN TO A CANDIDATE FOR ORDERS.

My dear ——, It is hardly necessary for me to say that I would most gladly impart to you any information connected with the performance of parochial duty which I might possess; but however kindly my friends may be disposed to view my labors, they are far from being such as would be offered as examples. I am as anxious to *learn* in this matter as yourself; and what I say on the subject must be received more as the result of *reflection* than of *experience*—more as *hints* to be *examined* than as *rules* to be *confidently followed*.

The first and greatest requisite for a *good* parish minister I consider to be *love* for the *souls of his people*. This is strength to the weak, knowledge to the simple, and a sword of power in the hand of the feeble. Great is the influence produced on others by the mere *conviction* that you *love* them, and long for their good. They then listen to you with favor, and are predisposed to profit by your instructions. When my own heart begins to overflow and gush out (if I may so speak) with a deep tide of affectionate interest for the souls of my people, then their hearts seem to swell up and meet the current: my simplest thoughts appear to carry power with them, and my plainest expressions to dwell in the memory. "We love him because he first loved us," is the principle which operates on the soul of man in regard to the Saviour, and why not in regard to his Saviour's servants? To establish this strong hold, the minister of the Gospel should also show himself *disinterested*. If, however, he *feels* this *love*, he will naturally prove by his conduct that he is not selfish—that he cares not for the silver and gold which may be given, but for the *hearts* which may be won unto Christ. Nothing deadens the effect of our preaching and private exhortations so effectually as an appearance of *worldly-mindedness* in the minister. He needs food and raiment, it is true, as well as others; but still he ought to feel less concern for them, and show by his conduct that he is determined to know nothing among men but Jesus Christ and him crucified! Look back to this city, and see what has been the effect when there was an appearance in one of our number of an over fondness of the pleasures of the *table!* what a miserable influence that one failing exercised! The doctrine of the Cross is a doctrine of *self-denial*, and he whose practice does not set forth this doctrine, is not likely to prove an efficient laborer in Christ's vineyard. Why was it that the Apostles wrought so miraculously? You will say, because the Spirit of God wrought in them and by them. True: but the Spirit of God is promised *to us also*, and how can we hope to realize the fulfilment of that promise, unless by *constant prayer* and *unwearied efforts after a self-denying, affectionate, zealous heart?* If we can only by God's grace learn to *love the souls* of our people, so that *self* is lost in the great desire for their salvation, we have gained the mightiest weapon for breaking down the strong holds of sin. We then have that spirit of mind which called down God's blessing in the labors of his chosen apostles. This, I should say, is the first great law of our profession; and when I see one whose soul appears so filled with *love* that he is willing *to do and suffer* all things for the cause of Christ, then I say there is one who will prove strong in winning souls from Satan. Added to this, however, must be *rational* and *acquired advantages*, of which I have not now an opportunity, or rather space to speak. Should it please God, however, to spare my life, I will gladly continue the subject at a future opportunity.

Yours affectionately, —— ——.

For the Churchman.

TEACHERS FOR THE WEST.

Mr. Editor,—As it becomes every Christian to do all in his power to advance the interests of religion and the prosperity of the Church, you will allow me to make a few suggestions in regard to some of the means by which this may be effected. The subject on which I wish now to speak is that of *teachers for the West.* Measures have already been taken, I think, by another denomination to educate young men for this purpose. Is it not an object worthy of consideration? One important means of securing the rising generation then from the influence of error is by enlightening their minds. By their schools Romanists are acquiring an immense influence among all classes: these should be met by corresponding efforts on the part of Protestants. Now, could pious and enterprising young men of our Church, with a good English education, be induced to go to the West and open common schools, they might exert no inconsiderable influence in favor of religion and the Church. They might not only labor as teachers, but also as much in establishing Sunday schools; the distribution of Bibles, Prayer-books and Tracts; and even in the organization of churches. Under the supervision of the bishops of their respective dioceses, we may expect from such labors the happiest results.

There are several advantages attending such a measure.

1. Many young men might be obtained as teachers, whose age or other circumstances necessarily exclude them from preparation for the ministry.

2. Young men can be prepared for teachers much sooner than for the ministry. A person of good talents can be prepared for the former in two or three years, while the latter would require from six to ten. Considering the urgent wants of the West, and the influence which a single year may exert upon its character, this becomes an object of no small importance.

3. Teachers can be obtained for a trifling expense. Supposing them to be educated by the Church, the expense probably would not be more than one fourth that would be required to educate persons for the ministry. After they had entered upon the field of their labors they could be supported much cheaper, and from the nature of their employment would much more readily obtain a competent support than clergymen. I do not mean to urge that young men should become teachers *instead* of ministers; for I think *every* young man, whose character and circumstances permit, ought to prepare for holy orders. I speak only of those who cannot become preachers of the Gospel, and the number is by no means small.

4. These teachers would doubtless meet with many youth whose talents peculiarly fit them for usefulness. Some of these they may lead to a Saviour, and enable them to obtain an education, and become ornaments to the Church.

These are some of the advantages that may be expected from the measure proposed. Whether it would be expedient for the Church to act on the subject, I will not pretend to decide. But should it not be, it is certainly worthy the consideration both of clergy and laity, and they may as individuals doubtless induce some young men to pursue the course proposed, and thereby become extensively useful to the Church and to their country.

S. B. F.

For the Churchman.

How great is the goodness which God has manifested toward the children of men! All his works pronounce him to be the Giver of every good and perfect gift. They all proclaim the excellency of his character, and refer to Him as the author of all the blessings which they convey to us. But what would the common blessings of his providence have been, had he not devised a plan by which the sinner could be justified in his presence? What advantage would the light of the sun have conferred upon that person who was surrounded with the darkness of guilt, and who must have looked forward to the blackness of darkness for ever? What could all the various delights conferred upon us have done to give satisfaction and peace to the soul, while sin continued as a heavy burden, and subjected to the stroke of Divine justice? If we are not justified in the court of heaven—if a sentence of pardon and acceptance is not passed there in our favor—what are the gifts of reason, and the prospects of immortality? The former is calculated only to make us feel our present misery, and to anticipate our approaching doom: the latter, instead of being a blessing, is the continuation of our wo to an endless period.

Reason is given us to glorify God, to trace the wisdom of his perfections in these his lower works, to qualify us for admiring his beauty, to show us the happiness which consists in his favor and communion. But this same reason would be our tormentor, the worm that never dies, and the unquenchable fire, when it displayed to our view the pollution which stained our souls, the guilt which was laid to our charge, and consequently the inherent disqualification of our natures to enjoy God, the chief good. The greatest favors, therefore, which we enjoy, and those distinctions which give us eminence in the rank of being, would, without our justification, make us only pre-eminent in misery.

How willing, then, should we be to believe the record which God hath given of his Son, in whom only there is righteousness unto life! With what lively gratitude and holy wonder should we flee from our own imperfect righteousness; and withdrawing our trust from that tottering foundation, apply for that justification which has been accomplished without us, and which is freely offered in the Word of God to our acceptance! O that the children of men would consider its nature! It is not the moral excellency of a mere holy and perfect man, such as adorned Adam in his primitive state and happiness: it is not that excellence which invests the angels of God, who are thus qualified for celestial bliss: but it is the righteousness of a Saviour, who is very God and very man; who united to his uncreated nature the humanity which we own; who suffered to bring in an everlasting righteousness; who arose to prove that his work was accepted; and who ascended up to heaven that he might confer the precious gift on men.

It is very common for men to say that they do not rely upon their own goodness, or trust in their own works for salvation; and who yet declare, in a language more decisive and more forcible than that of the lip,—in the convincing language of actions and of life, that they have no portion in Jesus. They have some faint idea of sin; such as natural conscience suggests at times to every natural man. But they have not seen it to be that dreadful and bitter thing which the Lord hateth; against which he has pronounced the most awful threatenings, and which necessarily, unless forgiven, excludes from the joys of his right hand. Do they say, that sin is to them the greatest of evils? Their conduct gives the lie to their professions. Why else do they not mourn, on account of their iniquities, before the Lord? Why do they not forsake their crooked ways, and learn to do well? Why do they not come to Jesus in truth, take his cross upon them, and learn his precepts? Why do they not accept of his grace, which teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world? Let not any one say he is justified, and therefore has a right to eternal life, notwithstanding the dominion of sin over him. For justification is only by a true faith in the Son of God; and a true faith is that which works by love, which purifies the heart, which opposes and overcomes the principles of the world. We are indeed pardoned and accepted, and obtain a title to the bliss of heaven, through the merits of Jesus Christ alone. But who could ever seriously believe that the grace designed by a holy God, purchased by a holy Saviour, and applied to the heart by a holy Spirit, would lead those who were the subjects of it to become indifferent to that very holiness, without which no man can see the Lord? O Christian, hast thou not found, in thy sweetest experience, that the faith of Christ has caused thee to grieve for sin, to resist temptation, to aim at holiness of life and conversation? Hast thou not found that thy heart has, in a considerable degree, been purified from dead works, and quickened with a new life and heavenly vigor, to serve the Lord? God has called thee to a life of purity and of obedience. Thus thy heaven has actually commenced here below. Thou art refreshed by the dew of Divine grace, and though thy fellowship with the Father, and the Son, and the Holy Spirit is interrupted by the remains of depravity within thee, yet thou mayest rest assured, however feeble thy faith, that if thou dost desire Jesus, who is altogether lovely,—if thou dost pant after God, who is the supreme happiness of the soul,—if thou dost hunger after righteousness, and dost love the ways of holiness,—he who has begun the good work within thee will carry it on from strength to strength, from perfection to perfection, till with all the redeemed, thou appearest before him in glory!

J. M. K.

For the Churchman.

NOTITIA LITERARIA.

> "Ecce Caledonia Maro, Naso et Flaccus in ova,
> Pro Jove nunc discunt posse jonare Joram."
>
> *Henry Stephens.*

BUCHANAN.

In a former 'Notitia,' I have endeavored to draw attention to the modern Latin poets, and I have chosen the subject of this article as one of the most conspicuous. I do not mean to give a life of Buchanan, drawn from Biographical Dictionaries, nor to state facts regarding him which every body may know, but only to drag up from the sluggish waters of Lethe a writer of sterling merit; and if possible, to convince the admirers of modern trash that the wisdom of olden-time is not wholly despicable; that there are writers truly 'delightful' centuries older than Bulwer and his school. Buchanan was a genius of no ordinary character, a poet of no common stamp. But the friend of Scaliger and Turnebus, of Fabricius and Stephens; the man whose honored task it was to develope the young mind of James the First; in his own time universally known in the learned world, and as universally admired; Buchanan, whose name has as fair a claim to immortality as can be conferred by modern Lativity;* Buchanan, "justly reckoned the greatest and best of our modern writers;"† the 'Maro' and 'Livy'‡ of modern times; is now scarcely remembered and read.

Some there are, however, who can appreciate true merit; and are willing to admit that beauties of centuries' duration are beauties still. To these I address my remarks. Buchanan is eminent both as a poet and an historian: in his history he was said to have "united the force and brevity of Sallust with the perspicuity and elegance of Livy;" "eximius Poeta,"§ he surpassed all "varietate sententiarum et puritate sermonis."‖ Can I say more to draw attention to Buchanan and his works? In the rage of restless innovation, must old books perish together with old institutions? Are Virgil and Horace to be supplanted by Willis and Fairfield; Plato and Aristotle by Bentham and Volney? Finally, is the Bible of God to give place to the "Bible of Reason"?

I have perhaps wandered from my point, in carrying out the effects of that spirit misnamed "the march of intellect," by whose influence the writers of antiquity are giving place to the trash of modern times. But I hope it may be excused, while I return once more to my subject. Of Buchanan's poetical works, his version of the Psalms is the best known and the most celebrated; it is an elegant performance, and the translator was worthy of his task. I think I may say with truth that the Latin poetical versions of David are the only ones (in the main) which preserve the dignity of the original. In this respect Buchanan, as well as his countryman Johnston, has admirably succeeded. He has also left us two tragedies, entitled Jepththes and Baptistes; in the former of which he has far surpassed the attempts of most writers to amplify this affecting passage of Holy Writ. Besides these, there remain an attack on the Franciscans, a book of elegies, one of epigrams and other miscellaneous pieces, together with a version of the Medea of Euripides.

But I fear that I have exhausted my readers' patience, and that they will all agree with one poet, "sat est."

Schenectady, 24th Feb. Φιλαρχαιος.

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* Dr. Johnson. † Bishop Burnet. ‡ Henry Stephens. § Turnebus. ‖ Fabricius.

THE CHURCHMAN.

SATURDAY, MARCH 14, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"Beacon," we presume, hardly expected the insertion of his last favor, though it was incumbent on us to have given it an earlier acknowledgment.

"A Clergyman from Virginia" shall be answered soon.

"A Mutual Friend" is disposed of in such a way as best to answer the laudable design of the writer.

The great length of "Nova Anglicana," if inserted in the usual place, would have excluded much other matter, which it was desirable to admit. We have reserved it, with some remarks of our own on the same subject, for the leading article on the outside page next week.

"O. N." is fully appreciated, but we are inclined to think that the further agitation of the subject in any form is not desirable.

"Φιλο" is received.

The missionary contributions from the Seminary will prove highly acceptable to our readers.

"Z. L." will readily appreciate our reasons for declining his favor, and be satisfied, it is hoped, with the notice below.

We had meant to pen an explanation to "C. C.," but not having his article at hand must defer it till next week.

"Vindex" is under consideration. His proper organ of defence, we think, is the Sunday School Journal.

We have not yet had time even to glance at "H."

OBSERVANCE OF LENT.

"A Constant Reader" was not received in time to be inserted with so full an answer as the importance of his queries demanded. In brief, however, we would say that the season of Lent is regarded by the Church as one of extraordinary humiliation before God. It is a season which the members of our Church are called upon to set signally and sacredly apart to the work of self-examination, with a view to greater advancement in holiness, and consequent preparation for heaven. The necessity and reasonableness of such seasons are admitted by Christians of every name, and indeed by all sober and reflecting persons. The end in view is much promoted by the joint adoption of one season, because by our agreement, our sympathies and the adjustment of our worldly affairs and domestic economy to the same purpose, we are enabled to co-operate and mutually provoke one another to a good work. (If to any this provision appears merely *theoretical*, let him ask himself if it be not in part his fault.) The season of Lent has a peculiar, we had almost said an intrinsic, fitness for this purpose: chiefly as being the time of our Saviour's greatest humiliation and suffering, previously to his death, and the endurance of those cruel indignities which are, by way of eminence, termed his passion: and it is still further recommended to us by the example of antiquity, and the prescription of the Church. The greatest aids to the end in view are *fasting* and *prayer:* and subsidiary to these, though highly efficacious and equally indispensable, are a greater retirement from the world, an abridgment of its innocent indulgences, and an entire renunciation of its amusements and festivities. These general principles, with such diversity of application as are rendered reasonable by diversities of constitution and circumstances—of which it is part of the private liberty of every Christian to judge for himself—are acknowledged, we presume, as universally obligatory on the members of our Church. We are at this late hour straitened for room, but if it will be any gratification to our correspondent, or if he thinks it will be of any service to the Church, we will cheerfully dilate on these heads of reflection in our next, directing our attention to any points which he may be pleased to specify.

The Life, Character, and Literary Labors of Samuel Drew, A. M. By his Eldest Son. "He thought as a sage, while he felt as a man." New-York: Published by Harper & Brothers. 1835. 12mo. pp. 363.

This is one of the few books which readers of almost every description may read with great and uniform pleasure. It is the history of a man among the most remarkable of his age—remarkable as a mental philosopher and a Christian, and still more remarkable for making his way to eminence through obstacles the greatest that can be well imagined. Most readers have heard of the Cornish metaphysician, and are acquainted with the outlines of his story. His treatises on the Immateriality and Immortality of the Soul, and on the Resurrection of the Body, are extensively known in this country, and other of his writings have acquired in Britain almost equal celebrity. He sprung from the lowest grade of society, and was employed in the Cornish mines as a *buddle boy.* He is said to have exhibited in his childhood none of the traits for which he afterward was famous, being distinguished from other children chiefly by cunning, rudeness, violence and similar varieties of wickedness. At a suitable age he was apprenticed to a shoemaker, but his ungovernable temper, his roving and adventurous habits rendered him, to use his own expression, a "wretched tool at the trade." He was often engaged in smuggling expeditions, in which he had his full share, as a vulgar hero, of hair-breadth escapes, generally from an untimely death, but, in one instance, at least, from timely punishment in jail. The mother of Drew appears to have possessed much native strength and excellence of mind: she died, however, while her children were quite young, leaving her hopeful son to torment an amiable step-mother by his vicious pranks. On the whole, neither of his parents seems to have been distinguished, even in the very humble sphere in which they moved. Both, however, were pious persons, in connexion with the early Methodists, among whom the father was a local preacher. Their other children were inclined to piety, and gave no mean evidences of taste and ability in the humble walks of literature to which their opportunities gave them access. Samuel alone seemed determinedly ignorant, and incorrigibly wicked. We wish we could say that he owed his religion, under God, to the early instructions of his parents. But we cannot. The set religious tasks, and the summary and arbitrary—though well meant—punishments of his father, had apparently no other effect than to increase the natural sullenness and stubbornness of the child, and if there was any connexion between his subsequent piety and the early counsels of his mother, it was too impalpable to be easily discerned. He was a genuine trophy of Methodism, having been one among the thousands of its converts, who, hearing the fame of a celebrated preacher, "came to *sneer*, and returned to *pray.*" Adam Clark was his spiritual father, and though he did not at the time attract the particular notice of Mr. C., yet, when he became known as an author, the closest intimacy subsisted between them. After his conversion, which happened in his twentieth year, he devoted himself to the more quiet avocations of life, and resuming his old employment, became a journeyman shoemaker. Referring to this time he says:

"'I was scarcely able to read, and almost totally unable to write. Literature was a term to which I could annex no idea. Grammar I knew not the meaning of. I was expert at follies, acute in trifles, and ingenious about nonsense.' This description," continues his biographer, "accords very nearly with what we have already seen of him. Some ability to write he must, however, have possessed at this time; because his sister had received more than one letter from him. Yet that his performance could not have been otherwise than indifferent, may be inferred from a friend's comparing his writing, after several years' practice, to the 'traces of a spider dipped in ink, and set to crawl on paper.'"

"From the time of his union with the Methodists," says his biographer, "Mr. Drew became intellectually as well as spiritually 'a new creature.'" It is important to bear this fact in mind; and his biographer here, as well as throughout the volume, has given it a merited prominence. His eminent attainments, his elaborate productions, and his useful efforts in the cause of philanthropy, were owing to his religion. It was this which converted him from a curse and a disgrace to society to a blessing and an ornament. What do infidels, who profess to have at heart the good of society, make of such facts? And what is the history of Christianity rightly considered but the record of such facts?

In this state of deplorable ignorance he did not long continue, and the following passages, which describe the first quickening of his mighty mind, cannot be read without interest:

"My master was by trade a saddler, had acquired some knowledge of bookbinding, and hired me to carry on the shoemaking for him. He was one of those men who will live any where, but will get rich nowhere. His shop was frequented by persons of a more respectable class than those with whom I had previously associated, and various topics became alternately the subjects of conversation. I listened with all that attention which my labor and good manners would permit, and obtained among them some little knowledge. About this time, disputes ran high in St. Austell between the Calvinists and Arminians, and our shop afforded a considerable scene of action. In cases of uncertain issue, I was sometimes appealed to to decide upon a doubtful point. This, perhaps flattering my vanity, became a new stimulus to action. I examined dictionaries, picked up many words, and, from an attachment which I felt to books which were occasionally brought to the shop to be bound, I began to have some view of the various theories with which they abounded. The more I read, the more I felt my own ignorance; and the more I felt my ignorance, the more invincible became my energy to surmount it. Every leisure moment was now employed in reading one thing or other. Having, however, to support myself by manual labor, my time for reading was but little; and to overcome this disadvantage, my usual method was to place a book before me while at meat, and at every repast I read five or six pages. Although the providence of God has raised me above this incessant toil, when I could 'barely earn enough to make life struggle,' yet it has become so habitual, that the custom has not forsaken me at the present moment. In this situation I found myself surrounded by books of various descriptions, and felt my taste for the acquirement of information return with renewed vigor, and increase in proportion to the means of indulgence which were now placed fully within my reach. But here some new difficulties occurred, with which I found it painful to grapple. My knowledge of the import of words was as contracted as my ideas were scanty; so that I found it necessary to keep a dictionary continually by my side while I was reading, to which I was compelled constantly to refer. This was a tedious process. But in a little time the difficulty wore away, and my horizon of knowledge became enlarged."

The opinion advanced by Dr. Johnson in regard to Sir Joshua Reynolds, that great minds are equally fitted for all pursuits, and that the particular bent of their energies is determined by accident, is commonly thought a paradox. It may be true, nevertheless, and the instance of Drew, as well as many others, goes to confirm it. The structure of his mind—his life contains pretty good evidence of what we say—qualified him to shine equally well as a poet, a mathematician, a philologist, a natural philosopher and a metaphysician: accident alone made metaphysics the prevailing bias of his mind.

"After having worked with this master several months, I well recollect, a neighboring gentleman brought 'Locke's Essay on the Human Understanding' to be bound. I had never seen or heard of this work before. I took an occasion to look into it, and I thought his mode of reasoning very pleasing, and his arguments exceedingly strong. I watched all opportunities of reading for myself, and would willingly have labored a fortnight to have the books. I had then no conception that they could be obtained for money. They were, however, soon carried away, and with them all my future improvement by their means. The close and decisive manner of Mr. Locke's reasoning made on my mind an impression too deep to be easily effaced; and though I did not see his Essay again for many years, yet the early impression was not forgotten, and it is from this accidental circumstance that I received my first bias for abstruse subjects.

To a friend he observed, 'This book set all my soul to think, to feel and to reason, from all without and from all within. It gave the first metaphysical turn to my mind: and I cultivated the little knowledge of writing which I had acquired, in order to put down my reflections.' He elsewhere, remarks, 'It awakened me from my stupor, and induced me to form a resolution to abandon the grovelling views which I had been accustomed to entertain.'"

With such qualifications it was a matter of course that Mr. Drew should become a local preacher among the Methodists, and it is no little evidence of the sterling qualities of his mind that notwithstanding he was left to explore alone the coasts of theology, he never subjected himself to the charge of eccentricity in his religious opinions. Once, to be sure, he was hunted for heresy, and he gives himself so humorous a description of this affair, that the reader shall have it in his own words:

"A message was brought to my shop, that Mr. M., the preacher, wanted to see me at Mr. F.'s, and that I must bring my preacher's plan and class-paper with me. I attended accordingly, and was shown into the parlor, where Mr. M. and Mr. F. were sitting. Mr. F., on my entering, said, 'We've sent for thee, Sam, about this business of thine in preaching Calvinism.' I replied, that I did not exactly know what were the charges against me,—that I held no doctrine but what I believed was found in Scripture, and maintained by Mr. Wesley himself,—and that, if they would allow me, I would endeavor to prove it to them. 'No, no,' answered Mr. F., 'we know all about the matter, and don't want any explanation of thine; for we have already agreed that we'll have no dispute.' I then said, 'If you mean to proceed to this summary way, and will not allow me a hearing, I have no remedy but to submit.' At the desire of Mr. M., the preacher, who did not say much, I gave up my class-paper and my plan; and then inquired whether they wished to proceed further, and disallow my membership. To this they replied in the negative; and I took my leave. Had they demanded my ticket of membership, I should have complied; and should not, I suppose, have been a Methodist at the present time.

When the matter came to be noised abroad, it caused no little talk in our society, and among the local preachers. Many of them were persuaded that my theological views were Scriptural and methodistical; and others, who were unable to determine this point, were indignant at the hasty and irregular proceeding of the superintendent, though he was well received as a preacher, and esteemed as a Christian. Mr. F.'s assumption of authority, in a matter which did not come under his cognizance, was also a ground of complaint. Not long afterward, Mr. M., finding that he had exposed himself to much odium on this account, and perhaps doubting whether I might not be in the right, came to me privately, and wished me to resume my offices. I said to him, 'No, Sir, the matter is quite public. You have put me out at the door, and I shall not come back through the keyhole. Before I resume my plan, I must be publicly justified. The office of class-leader, I believe, I shall never accept while I live in St. Austell.' "

"The charge against Mr. Drew was, that he preached the *imputed righteousness of* CHRIST. How he held the tenet, the superintendent did not inquire. No man insisted more strenuously than Mr. Drew, that the genuineness of faith must be attested by a holy life:—as superseding moral obligation, in any form, he could not, therefore, have understood it. His views then, and always were, that the perfect obedience or righteousness of the Saviour gave an infinite value to that sacrifice which, appropriated by living faith, forms the ground of a sinner's acceptance with his Maker. Such, unquestionably, were the views of Mr. Wesley; in proof of which Mr. Drew sometimes quoted those verses in his collection of hymns:—

'JESUS, thy blood and righteousness,
My beauty are, my richest dress:
'Mid flaming worlds, in these array'd,
With joy shall I lift up my head.'

'Thy righteousness wearing, and cleansed by thy blood,
Bold shall they appear in the presence of GOD.' "

In economy and the management of business, Mr. Drew was a strenuous disciple of Dr. Franklin, reducing to practice the maxims of Poor Richard. Thus from being a journeyman, he was soon enabled to set up business for himself. His shop was often visited by persons partial to religious or literary inquiries. Disputes on philosophical subjects were common, and it was his habit after the visiters were gone, with a view to the improvement of his workmen, to question and instruct them on the points of debate. The reader will hardly need the following amusing anecdote to convince him that the master was not likely to find many congenial disciples among the sons of Crispin:

"After a lecture of this kind, when Locke on the Human Understanding had been the text-book, and the particular subject, the primary and secondary qualities of matter, one of the workmen, full of the importance of newly acquired knowledge, and longing for an opportunity to propagate an astounding doctrine, posted to the public bakehouse, as the most likely place to find an audience. Unhappily for his fame as a philosopher, he had either misapprehended or forgotten the proposition, that heat is not a quality of fire, but a sensation or effect produced by it; and, pointing to the blazing fagots, boldly maintained that there was no fire in the oven. This was too heavy a demand on the faith or even patience of the listeners. The point was stoutly maintained by him for some time; when his female audience proposed to adopt that most convincing mode of reasoning, the *argumentum ad hominem.* If there were no fire in the oven a short lodgment there could do him no harm; and such an experiment would afford the most satisfactory evidence to both parties. The man's zeal for science cooled down, and he evinced a disposition to retreat—a movement which was resisted by his common-sense listeners. They laid hold of him, with the apparent intention of putting him in the oven; when, with the desperate energy of terror, he broke from them, and made his way back to the shop, perfectly cured of his philosophical knight-errantry."

A thriving master-workman as Mr. Drew had now become, was not unlikely to attract the notice of such of his fair neighbors as might aspire to a comfortable settlement in life. Whether the following incident is in any degree characteristic of the daughters of honest John Bull, we cannot say, but it is, at all events, a diverting instance of rustic simplicity:

"One market-day a country-woman entered his shop, and having completed her purchases, remarked, that she thought he would be much more comfortable if he had a wife. This he admitted; adding, jocosely, 'I know no one who will have me.' She replied, that she could very soon supply him, and went away. Next week, to his great surprise she came again into his shop, with a young female, and said, 'I have brought my daughter, Sir, for you to see if you'd like her.' Mr. Drew disclaimed all intention of getting married for the present, and added, that he knew nothing of the young woman or her family; on which the girl, thinking it incumbent on her to speak, said, 'O, Sir, but the trial of the pudding is in the eating.' He, however, declined the proposed honor, asserting that he would much rather have the privilege of choosing for himself in such a matter. After some hesitation they went away, apparently much disappointed."

The following description of his mode of study reminds us of something similar in the habits of President Edwards, to whom, in the judgment of Robert Hall, and Dr. Mason of this city, Mr. Drew, possessing a mind of the same class, was only "not fully equal." We have been told by a descendant of the American metaphysician that it was his custom, when he went to bed at night, to have a number of pins in his pillow. These, as some new thought occurred to his mind in his waking hours, would be successively transferred from his pillow-case to his bed-curtain; and our aged informant assured us that it was no uncommon thing to see him in the morning with a long row of these thorny (*emblematic* shall we say?) monitors, attempting to trace the successive links in the metaphysical chain of the previous night. Whoever has followed him in his windings against Dr. Taylor will believe that he needed some artificial system of mnemonics.

"During my literary pursuits, I regularly and constantly attended on my business, and do not recollect that one customer was ever disappointed by me through these means. My mode of writing and study may have in them, perhaps, something peculiar. Immersed in the common concerns of life, I endeavor to lift my thoughts to objects more sublime than those with which I am surrounded; and, while attending to my trade, I sometimes catch the fibres of an argument, which I endeavor to note, and keep a pen and ink by me for that purpose. In this state, what I can collect through the day remains on any paper which I have at hand, till the business of the day is despatched, and my shop shut; when in the midst of my family, I endeavor to analyze, in the evening, such thoughts as had crossed my mind during the day. I have no study—I have no retirement—I write amid the cries and cradles of my children—and frequently, when I review what I have written, endeavor to cultivate 'the art to blot.' Such are the methods which I have pursued, and such the disadvantages under which I write."

What will a genteel student, with his cushioned chair and centre table and splendid book cases, and all the outside luxuries of learned ease, say to the following picture?

"His usual seat, after closing the business of the day, was a low nursing-chair beside the kitchen fire. Here, with the bellows on his knees for a desk, and the usual culinary and domestic matters in progress around him, his works, prior to 1805, were chiefly written."

We have thus accompanied Mr. Drew to the period of his embarking in literary life, at which point we shall resume our notice next week.

HINDOSTAN.

THE Christian Intelligencer of last week contains the report of a speech by Mr. Winslow, formerly a missionary at Ceylon. We shall give a few detached facts.

Dr. Scudder, a clergyman of the Dutch Reformed Church, has "met with great success at a new station which he had lately commenced. He had formed several schools which were very prosperous, and six hundred and fifty children had been collected at once in the church on the Sabbath."

Speaking of the schools in Ceylon, it is said that "three or four thousand children are now constantly in attendance, of whom about one thousand are girls. The native villages are chiefly assemblages of gardens, with the houses of their owners. The schools are taught in Bungalows—buildings open on all the sides—the children being seated on the earth floor, each having about a yard and a half of native cloth wrapped about the middle. Mr. W. related anecdotes to prove that these children learn, and have hearts to feel, and that through them their parents are influenced."

It having been found desirable to separate children from their parents, boarding schools are established at some of the stations. These schools at present contain about two hundred children, at an expense of twenty dollars each. Formerly there was a great reluctance on the part of the natives to enter these schools. At Batticotta, the children at first stipulated that their food should be furnished on heathen ground—that they should have a well to themselves, and many other things of this nature. Now more children can be obtained than can be received; and on one occasion lately when the missionaries wanted a few children seventy were offered, and on another one hundred and eighty.

The missionaries have also a seminary, for teaching the higher branches of secular and theological knowledge, at which three classes, of fifty-two in number, have graduated. Of these, three are now physicians, five have been licensed to preach the Gospel, five are interpreters, and the others hold responsible stations in society. The importance of education in exploding the absurdities and undermining the fabric of heathen idolatry seems to be duly appreciated by the missionaries.

WASHINGTON COLLEGE.—We understand that in addition to the sub-graduate course of studies, enumerated in a recent number of the Churchman, there is a course of lectures on Botany, by Professor Sumner; another on Law, by Professor William W. Ellsworth, and a third on Anatomy to the Senior Class, by Dr. Brigham. The importance of these additional facilities will be readily appreciated.

PROTESTANT EPISCOPAL PULPIT.—The Christian Intelligencer, in noticing the last number of the Pulpit, says,—"The *first* sermon is that which Bishop Hobart preached shortly before his death. It was his last and dying sermon. And all who loved him must feel anxious to possess the valuable memorial. We have read it with interest. It is faithful, honest, pious, and often fervent and pungent: yet withal, it is simple and plain.

We beg leave to apprize the Editor of the Intelligencer that "the late venerable Dr. Abercrombie" is still a resident clergyman of Philadelphia, and well able to give a *response* in an *audible* voice to the sweeping censure of his critic.

BISHOP SMITH.—We are happy in being able again to welcome Bishop Smith to our city. During his late absence he has received a pledge in Philadelphia to the amount of $1000, with the assurance that it shall be increased to $1500 or $2000.

It is desirable that the friends of the Theological Seminary at Lexington, who are making collections in its behalf, should report either to Bishop Smith, 180 Grand-street, or to H. Cary, Esq., the Treasurer.

Bishop Smith returns to the city in good health, and much animated by the encouragement which he has received.

WE learn from the Episcopal Recorder that the Rev. T. W. Coit, D. D., has accepted the presidency of Transylvania University.

STABAT MATER.

COPIES of the "Stabat Mater" have been received from "Cantabrigiensis," "Juvenis," and "J. F. P.," in addition to the one which we publish below. Our thanks are due to all these contributors. "J. F. P." thinks that our praise of the hymn may be taken by some to express unqualified approbation of the sentiment. We should suppose that every reader who had taste to appreciate the beauty of the effusion, would have the sense to repudiate its idolatry.

For the Churchman.

MR. EDITOR,—I send you, agreeably to your request in the Churchman of the 21st of February, what I believe to be a *correct* copy of the original "Stabat Mater." It is as old as the 13th century, and is supposed to have been written by Jacobus Benedictus,* whose life, rendered wretched by the loss of his wife, was finally terminated by the severity of the penances to which he voluntarily subjected himself. It is a beautiful specimen of those early Christian hymns, which have added the smoothness and melody of rhyme to the majestic gravity of the Latin tongue. I have scarcely ever seen any thing more tenderly pathetic, unless it be our own exquisite hymn, No. 64, which I cannot help thinking was suggested by some of the verses of "Stabat Mater." The words have been frequently changed; and the variations, so far as I can judge from those under my eye, seem to have been introduced into the devotional books of the Catholics, for the purpose of giving the hymn somewhat more the character of an address to the Virgin Mother as an object of worship. The beautiful hymns of the early Church (of which the Roman Catholics use many) I look upon as the common property of Christians, and am happy to see that you are calling the attention of Protestants to their excellences.

Χλοη.

Stabat mater dolorosa
Juxta crucem, lacrymosa,
Dum pendebat filius;
Cujus animam gementem,
Contristatam et dolentem
Pertransivit gladius.

O quam tristis et afflicta,
Fuit illa benedicta
Mater Unigeniti;
Quæ mœrebat et dolebat
Et tremebat, cum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret
CHRISTI matrem si videret
In tanto supplicio?
Quis posset non contristari,
Piam matrem contemplari
Dolentem cum filio?

Pro peccatis suæ gentis,
Vidit JESUS in tormentis,
Et flagellus subditum;
Vidit suum dulcem natum,
Morientem, desolatum,
Dum emisit spiritum.

Eia Mater fons amoris!
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum
Ut illi complaceam.

Sancta Mater! istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero.
Juxta crucem tecum stare,
Te libenter sociare
In planctu, disidero.

Virgo virginum præclara!
Mihi jam non sis amara,
Fac me tecum plangere;
Fac ut portem CHRISTI mortem,
Passionis ejus sortem,
Et plagas recolere.

Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem filii.
Inflammatus et accensus,
Per te Virgo! sim defensus
In die judicii.

Fac me cruce custodiri,
Morte CHRISTI præmuniri,
Confoveri gratiâ:
Quando corpus morietur,
Fac, ut animæ donetur
Paradisi gloria.

THE Gambier Observer of February 27, contains an extract of a letter from Dr. Robertson, our Missionary in Greece, which gives the following information:

"My presses are in as active operation as my entire dearth of means from home will admit. I have been now for months supporting my family and carrying on my work with money borrowed on my own responsibility, at an enormous interest. We are anxious to begin a school, as another is greatly needed here, but it is impossible without the means. I am already burdened with a heavy load of debt, from which I know not how I shall free myself, and if there should be a strong pressure in the money market here, I should soon be placed in a very awkward predicament. Yet we put our trust in the LORD and constantly hope for the best."

SUNDAY SCHOOL VISITER.—We are happy to state that upward of *one hundred* new subscribers have been added to this useful publication within the last two weeks. The Editor requests us to inquire if all the friends of the Visiter have made what efforts they consistently could to extend its circulation.

BIBLE QUESTIONS.—From the frequent queries and communications which we receive on this subject, we can assure the Committee, to whom the subject was intrusted, that it excites very great and general interest. Our correspondents prefer charges against the Committee of tergiversation, indifference and injudicious management, which we think it would be inexpedient to publish, but which we are unable to refute. What shall we do?

REPORT

Of an Examination of Poor-Houses, Jails, &c., in the State of New-York, by Samuel Chipman.

(*Continued from p.* 823.)

ALLEGHANY COUNTY.—*Population* 26,276.

"I certify that since the first of January, 1832, about eighteen months, *fifty-seven* persons have been committed to this jail on criminal charges; and after a critical examination into each case, I am satisfied that *forty-nine* were intemperate; and with respect to the habits of *eight*, I have not sufficient knowledge to enable me to decide. Of the intemperate, three were committed for *whipping their wives*—one charged with poisoning his wife—two with arson, and one with abuse to his parents. And I further certify, that the number of *commitments* during that time was *eighty-eight.*

JESSE BULLOCK,
Sheriff of Alleghany county.

Angelica, August 7th, 1833.

N. B. The number committed in the year previous to this date was 41."

The following fact was related to me by the sheriff:—An intemperate man was committed to prison for twenty days on conviction for assault and battery. He swore revenge upon the complainant at the time of commitment, and when liberated he returned home, and in pursuance of his threat entered a complaint for perjury against the former complainant. At the time of the examination, this man, whose malicious temper had not been mollified, or his habits improved by his imprisonment, became very much intoxicated, fell down stairs, and *broke his neck;* thus closing a life of intemperance with imprisonment—probably perjury—and a premature death.

Poor-House.

The keeper of the poor-house certifies that *fifty* persons have been received into it in one year, of whom eleven, he says, were not reduced to poverty by intemperance: *five* he puts down as doubtful, and *thirty-four* as having been reduced to poverty by their own intemperance, or that of their relatives.

VIAL THOMAS, *Keeper.*

Remarks.—I have taken in some cases the whole number that have received assistance at the poor-house in one year, and in others the whole number received into it; in the first case including those who were inmates at the commencement of the year; in the latter, excluding them and counting those only who were brought to the poor-house during the year.

In ascertaining the expenses of this county, I called on Judge Allen, who I found was as well or better acquainted with its pecuniary concerns than any other person. The clerk of supervisors resided at some distance from the village, and his books were frequently left in Judge Allen's hands, for the accommodation of those who might have occasion to examine them. He certifies that

the expense of the poor-house the last year was	$2,300
And the expense of criminal justice was, -	3,568
Making together, - - -	$5,868
The county tax the last year was $12,000, for which $4,500 is to be deducted to pay for poor-house and farm, leaving the *ordinary* tax about, - - - - - - -	$7,000
From this deduct the expense of pauperism and crime, as above, and there is left for other purposes, - - - - - -	$1,132

It must not be forgotten that the $4,500 was spent to make provision for paupers, full three-fourths of whom are rendered so by intemperance.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

From the Sunday School Journal.

INTERESTING INTELLIGENCE FROM INDIA.

Books in Lucknow.—We have received from the Rev. John C. Lowrie, (under date of Cawnpore, Oct. 13, 1834,) an order for two complete sets of our publications, including maps, cards, &c., for a gentleman in Lucknow, an ancient city 650 miles north-west of Calcutta. It is the capital of Oude. Mr. Lowrie says, "It is one of the interesting evidences of good to the Heathen and Mohammedan nations that these books are going to the court of the King of Oude. Dr. S. is influenced, in ordering these books, by a wish to do good to a class who come within the circle of your benevolent operations in connexion with the English military at Lucknow, and natives who are learning to read the English language."

In another letter which we have seen, Mr. Lowrie says:

"The Hindoos are almost universally willing to listen or to dispute, and to receive tracts. Their attachment to their own system by all testimony is almost incredibly weakened within the last forty years: very many hold it in perfect contempt. I think I might nearly say that the great mass of the people have no love for their religion, but attend to its requisitions partly from custom, and still more from the influence of its institutions, which have assumed a civil and social form as well as religious.

"It is commonly thought by reflecting persons that when the Hindoo system falls, it will come down all at once, and with a mighty crash. The close connexion of all their ideas with their religion renders the former most probable. Geography, astronomy, domestic life, every thing is interwoven with the religious fabric of the people.

"We find scope for every dollar that may be obtained, and not only for every dollar, but for every man the churches can send us. I should perhaps be thought extravagant in assertion if I were to mention the expectation which it seems to me may be soberly formed concerning the usefulness, with the blessing of GOD, of this mission to central Asia."

Books for India.—In addition to the private letter from Mr. Pearce, which we have noticed, a communication has been received by the American Sunday School Union from him, in connexion with E. C. Trevelyan, Esq., of Calcutta, on the subject of our publications. We subjoin some extracts, which we are sure will gratify every heart that is looking with anxiety and prayer for the accomplishment of the Divine promises in extending the Redeemer's kingdom.

"It has given us the greatest pleasure to see in Calcutta, at different times, devoted missionaries from your Congregational, Baptist, and Presbyterian Churches. We rejoice to learn also that we may with confidence anticipate the early arrival of an agent from the American Bethel Society; and that some new missionaries have reached Bombay, and many are immediately expected in Burmah. We hear, too, with unfeigned satisfaction, that the spirit of pious benevolence is so deeply influencing the minds of hundreds of educated youth in your colleges and theological seminaries, that they have dedicated their lives to the salvation of the Heathen. We shall truly rejoice to welcome to Hindostan as many agents from all bodies of evangelical Christians as the liberality of American philanthropists can provide. We feel also well assured that to ministers and missionaries of all denominations in this country, to the European population in general, and even the officers of the supreme government, their arrival will be most acceptable. Among all classes of natives too, in all parts of the British dominions, and even in many independent states, their preaching of the Gospel among adults will be fully tolerated, and schools for the young, in which English is taught, and in it the great truths of our common faith are fully inculcated, will be not only tolerated, but encouraged. With his person protected, all his labors tolerated, and these in some departments anxiously desired by thousands, what has not a devoted missionary to hope for from zealous and persevering labor? And what should hinder many such laborers from entering at once on this vast and uncultivated, but what will, through GOD's blessing, doubtless prove most productive field?

"But we need BOOKS as well as *men*, and it is more immediately with relation to this object that we have now determined to address you. You are probably aware that schools for the instruction of the natives have been long established in the principal cities, and even in smaller stations, under the British authority in Hindostan; and that the desire to acquire a knowledge of the English language and literature being greatly on the increase among all classes, the common language of Britain and America bids fair in due time to become the greatest medium of liberal education to the higher and middle classes of native society throughout this vast country. How to turn this desire into the most beneficial channel, is the great object of inquiry.

"The seminaries in which English is taught now include several thousands of scholars, who are almost entirely of the influential classes. In almost all, especially at places remote from the presidency, however, there is a want of appropriate school-books on most subjects, and particularly a want of such books as may elevate the moral character, and give the pupils such an acquaintance with the Gospel as may qualify them to judge respecting its truth and importance. The reason of this you will find fully exhibited in a paper in the Calcutta Christian Observer for July, p. 348, entitled 'A Short Address to the Friends of Education in India.' To this we solicit your kind attention, as its perusal, without further enlargement here, will fully explain a plan by which, in connexion with our esteemed friend the Rev. Mr. Duff, of the Presbyterian Church, (since obliged to return to Europe for his health,) we proposed to remedy the evil, and which we are now prosecuting with success. We need here only mention that it consists in publishing a monthly list of all such books, in all the languages spoken in this presidency, as we know to be the *most valuable* for the purposes of education, and at the same time *procurable in Calcutta*. The scheme having been found very acceptable to the friends of education in India, we have enlarged its operation, and by establishing depositories in the most important places in the *interior* of the country, (the number of which will be constantly increased,) we hope in various stations to excite a *desire for reading*, and to stimulate to the *establishment of new schools*, as well as benefit those who have already learned to read, and aid in the usefulness of seminaries already established.

(*To be continued.*)

Lancaster, Erie Co.—A new congregation was organized in this village, formerly called Cayuga Creek, agreeably to law, on the 22d of January. The notice of this organization has been undesignedly delayed. The name of the parish is St. John's Church, Lancaster, Erie Co. The Rev. William Shelton, Rector of St. Paul's Church, Buffalo, and who has occasionally officiated there for two or three years, and been instrumental in promoting the establishment of this addition to our parishes, presided on the occasion, and the following persons were appointed to their respective offices.

Harry Daw, and Wm. H. Bostwick, *Wardens.* James Warner, Elnathan Bennet, James Hitchcock, John Hitchcock, Wm. Brodhead, Pardon Peckham, John Roderick, and James A. Ray, *Vestrymen.*

This newly formed congregation, in connexion with the one at Black Rock, ten miles distant, we are assured would form a very interesting missionary station, where an active clergyman would find an ample field of labor. We are authorized to say, that such a one, with due credentials, calling on any of the above-named gentlemen, will meet a most cordial reception. There is a strong desire for the services of our communion in Lancaster, where but a few months since the Church had, if we are not mistaken, but a single friend attached to her usages and doctrines. It should be noticed here, that besides the services of the Rev. gentleman just named, the Rev. Lucius Smith has officiated there three or four times, and the Rev. Mr. Porter once. These are all the services performed thus far in Lancaster, and Mr. Shelton is the only Episcopal clergyman in the county, and he has a large amount of duty to perform in his own congregation. (*Auburn*) *Gospel Messenger.*

Church in Kenawha.—We perceive from the Kenawha Banner, that the members and friends of the Church in that region are about erecting an Episcopal Church in Charleston. We view with peculiar pleasure the intimations of increasing strength and extended influence of our Church in the western part of the Diocese, which is not well supplied with religious ministrations from any source. We trust the day is not distant when we shall number more than two or three churches in the trans-alleghany region. Here is a wide field for missionary labor, in many parts of which may be found the most perfect spiritual ignorance; a field in which the missionary may practice the zeal and self-denial of Brainerd and Swartz, and catch from scenery wild, bold and magnificent, an inspiration which will make him eloquent in declaring the attributes of Deity, which his works exhibit.—*Southern Churchman.*

India.—We find in an English publication the following interesting article of intelligence from the *Calcutta Inquirer.* The *India Gazette* states that Archdeacon Corrie, instead of accepting the Bishopric of *Bombay*, as stated below, has availed himself of the option given him, and accepted that of *Madras.* A Bishop for Bombay was expected from England.

Archdeacon Corrie was the intimate friend and fellow-laborer of Henry Martyn, as is known to all who have read the memoir of that most devoted and faithful servant of GOD. What a blessing is it to the Church and the world, when such men are called to the important duties of the Episcopal office.—*Episc. Recorder.*

"We understand that the venerable Mr. Archdeacon Corrie has been appointed to the new Bishopric of Bombay. In the missionary field he has been a conspicuous character. In this sphere he has been a blessing to many a soul, and the present state of Christianity in India, especially in the Mufusile, is principally owing to his personal exertions as the main instrument. He has ever been the foremost in supporting plans for the real improvement of the country, and propping up useful institutions by his influence and exertions."

"For Bombay we are glad of his appointment, however sorry we may be for our own metropolis. In the sister Presidency a character was much wanting like Mr. Corrie, and we begin to form very great hopes for that part of India. If GOD spare him long with health and strength, we have no doubt of his labors being blessed there to the propagation and maintenance of the Gospel of salvation."

"Mr. Corrie never courted publicity, and his labors therefore are known but to a few. He joined not those institutions the ostensible object of which was the good of the country, but which really ministered only to the pride and ambition of their individual supporters. Neither did he much encourage those establishments which aimed only at partial good mingled with serious evils; he knew that merely to cause a native to give up the religion of his forefathers was of itself but a very inconsiderable part of the work, and that there were many kinds of idolatry besides the worshipping of Doorga and Kally. He accordingly aimed at nothing shorter than the conversion of individuals. This was laboring to cleanse the very fountain, that the streams might of themselves be purified."

Modern Mummy.—A CURIOUS discovery has been recently made in a Swedish copper mine. On opening a gallery between two levels, some miners found the body of a young man in a spot 150 feet deep, which had not been visited in the memory of man. The weak solution of sulphuric acid in water, with the alkalies which had formed there, had petrified the corpse without at all robbing it of its youthful appearance. So unusual a sight collected the whole neighborhood together. An old woman soon came up, and burst into tears upon recognising the features of her betrothed bridegroom, who had disappeared fifty years ago, but what had become of him was never known. The interval that had elapsed had wrinkled and furrowed the whole dame's face, whilst the bridegroom, thus disentombed from his grave, appeared in all the fresh lineaments of youth. The body was exposed for several days, and at last interred with much ceremony; the funeral procession being accompanied by the whole body of miners.

The following characteristic correspondence, has lately taken place between M. Jules Janin, the well-known Paris theatrical writer, and M. de Chateaubriand. The former *literateur* was collecting charity for some most deserving objects, and among others to whom he applied in furtherance of his purpose was Chateaubriand, which he did as follows:—"Have you got five francs remaining for a charitable object?" The reply was, "I have not more than five francs, but I have borrowed 15 of my porter, and I send it all to you, that the unhappy objects of your benevolence may remember me in their prayers, and you in your pages."

NOTICE.

THE Agent of "The Protestant Episcopal Press" will feel himself greatly obliged, if persons ordering Prayer-books, will distinctly indicate to him whether they are wanted with the *Old* or *New* Psalms. Some mistakes, or rather misapprehensions have occurred, the repetition of which he is exceedingly anxious to avoid. The fact of the New Psalms having been adopted by the authority of a Diocese, is no certain evidence that an order from some Parish of that Diocese for Prayer-books must be filled up with those containing the New; and so again, where the Diocesan authorities have not acted at all in the matter, and consequently continue the use of the Old, orders are received from *Parishes* that have adopted the *New Psalms.* It will therefore at once be perceived how embarrassing and difficult it is to execute correctly an indefinite order.

GENERAL THEOLOGICAL SEMINARY.

NOTICE.

THE subscriber having been authorized by the Board of Trustees to have twelve copies of their printed proceedings bound and kept for their use, will be glad to receive from any individual or individuals copies of the Proceedings of the Trustees for the years 1824, 1825, 1826, 1827 and 1828.

The Editors of the other "Church periodicals" will please to give this notice an insertion.

H. ANTHON, *Secretary.*

March 11, 1835.

Calendar.

MARCH.

15. 2d Sunday in Lent.
22. 3d Sunday in Lent.
25. Annunciation of Virgin Mary.
29. 4th Sunday in Lent.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of *ten dollars* from the Rev. J. Thomas Wheat, Rector of St. Luke's Church, Marietta, Ohio, being a "donation to the Tract Society as a small token of our grateful sense of its efficient aid to the Church."

Also, *five dollars*, a donation from the Rev. John D. Smith, of Humphreysville, Conn.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of *thirty dollars and ten cents*, through Mr. David Gardiner, jun., being the amount of a collection made in St. John's Church, Brooklyn, by the Rev. E. M. Johnson, on Sunday, the 1st instant.

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.
March 10, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Business Agent of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following sums, by the hands of the Rev. Robert B. Croes, Rector of St. John's Church, Richmond, Va., contributed by members of his congregation, viz.

A donation to the funds of the Union, constituting their Rector a life member, - - - - -	$30 00
To be returned in books, when required, to the Sunday School of Henrico Parish, - - -	20 00
From fourteen subscribers to the Sunday School Visiter, - - - - - - - - -	14 00
	$64 00

FLOYD SMITH,
New-York, March 9, 1835. 46 Lumber-street.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

Henry Parish, (Students' Alcove,) - - -	$100 00
Herman Le Roy, (Christian's Alcove,) - -	100 00
Lewis Curtis, do. - -	100 00

DONATION.

From the Managers of the American Bible Society, a quarto Bible, handsomely bound.

On part of the Committee,
JOHN MCVICKAR.

TRINITY PARISH.

THE subscriber acknowledges the receipt of *three dollars* from a lady of Trinity Parish, being the sum inclosed in her note requesting the usual thanksgiving to be offered for the churching of women. And the attention of the members of the parish is respectfully called to the following rubric, as the close of the form of Thanksgiving alluded to: "*The woman that cometh to give her thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-wardens to the relief of distressed women in child-bed.*" As the observance of the rubric is unhappily fallen much into disuse, this reference is made in the hope of reviving a custom, which is not only warranted by Church authority, but sanctioned by the best sympathies of our nature, and established on the principles of Gospel charity.

J. F. SCHRODER.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, in behalf of the Association, gratefully acknowledges the following donations.

Received 16 volumes of Histories and Travels relating to Asia and Africa, Harpers' edition, from a Lady of St. Thomas' Church.

Also, 6 volumes of Harpers' Theological Library, from another Lady of the same Church.

JOHN W. BROWN,
New-York, March 4th, 1835. Librarian.

UNION PLACE SUNDAY SCHOOL.

From Mrs. Dr. McVickar, - - - - - -	$5 00

JOHN MCVICKAR, *Treasurer.*

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 12th, from the following persons, viz.

Postmaster, Vinton, Ohio—Rev. Jno. Rouse—Rev. J. Thos. Wheat—Rt. Rev. Bishop Meade—Postmaster, Frankville—J. Juliand—D. & J. Ames—A. E. Miller—Elizabeth F. Crannell—Rev. J. P. K. Henshaw, D. D., *with remit.*—J. C. Pechin—Corry & Fairbanks—Postmaster, Lexington, Ky.—Rev. D. G. Tomlinson, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

A. E. Miller, *with remit.*—Postmaster, Gambier, Ohio—Arad Wakelee—I. N. Whiting—Rev. R. B. Croes—Robert Graffin—Jno. Dick—Miss Croes—A. M. Driscoll.

THE SPIRITUAL CHARACTER OF THE LITURGY.
BY REV. F. H. CUMING.
THIRD EDITION, just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street.

THE USE OF HOLY GARMENTS.
JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

THOMAS DUGAN,
SEXTON OF TRINITY CHURCH.
Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.
Jan. 15, 1835. 3m.

CHURCH ORGANS.
HENRY ERBEN, *Church and Chamber Organ Builder,* No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

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* Encyclopedia Americana.

For the Churchman.

A Warm Sunny Day in Winter.

So bright, so beautiful the day,
So sunny and serene,
I almost think the month of May
Has stolen in unseen:
And hoary winter flies the while
Across the stormy wave,
To lose the lustre of her smile
In some dark northern cave.

The gurgling rivulets gaily run,
Freed from their icy chain,
As if they deem'd the summer sun
Shone on the earth again;
And swiftly from each hill and dale,
Where'er is gently felt
The warm breath of the southern gale,
The snowy mantles melt.

Such sunny days in northern climes,
Where reigns the winter drear,
Gleam brightly through the storms at times,
The weary heart to cheer;
And many a soothing hope they bring,
And many a tale they breathe,
Of all the coming joys when spring
Her leafy crowns shall wreathe.

Thus sometimes to the Christian's soul,
E'en in a world like this,
Where clouds of sin and sorrow roll,
A foretaste of the bliss
Reserved for all the saints of heaven
In realms of endless day,
Is kindly for a moment given
To cheer him on his way. B. D. W.

Cambridge, Feb. 22.

We believe the following sketch in the main correct, though we dissent from some incidental expressions.

From the Christian Register.

We promised to give at this time some account of Davenport, who in the judgment of the Pastor of Bowdoin Street Church, was one among a very few "illustrious exceptions" out of the number of congregational clergy who lived a hundred years ago and lived to very little purpose; who were "moral and grave men, but their preaching was pointless and unctionless; the people slumbered under it, the tone of religious feeling continued to decline, and vital piety retired from the congregations." In what way Whitefield disturbed this slumber and promoted vital piety, the public have often been told. James Davenport was almost literally a worshipper of Whitefield. When the latter first came to this country Davenport appears to have been a minister at Southold, Long Island, and we first hear of his fanatical wanderings, in Connecticut. In his travels from Stonington to New-Haven, he is represented as condemning almost all the ministers, and particularly "the aged and venerable Mr. Adams." "He commanded the people of Mr. Adams to withdraw from him, and a number of the communicants withdrew from him, as being a *carnal old Pharisee.*" When questioned on the subject afterward at Boston he owned the fact, acknowledged that he had passed but few minutes in conversation with Mr. Adams, and that his decision upon Mr. Adams' religious character was grounded on the fact "that he had had no experience of hatred to God, and of extraordinary comforts and joys." He continued for some time in Connecticut, an outrageous schismatic, in almost every place praying against the minister of the parish as unconverted, and saying that "thousands are now cursing him in hell for being the instrument of their damnation," and frequently calling him "a hypocrite, a wolf in sheep's clothing, and a devil incarnate." His admirers, says a contemporary writer, "have conceived such an extraordinary opinion of his holiness and success, as that they seem to suppose that he has some extraordinary assistance or commission to do that which may'nt be done by any other man."

At different times clergymen met in small numbers to confer with Mr. Davenport upon his conduct. One of these meetings was at Saybook, at the house of Rev. Mr. Hart. Davenport wished to preach in Mr. Hart's pulpit. Mr. Hart would not consent without receiving satisfaction in some points; and accordingly Davenport was asked if he had not "charged several of his fathers and brethren in the ministry as being unconverted and blind guides;" and whether he had exhorted the people to forsake such ministers. He acknowledged both, and appeared to have a perfect consciousness that he was a competent judge whether a minister was or was not converted, and that his prerogative in so doing was not to be questioned. When asked by the clergymen at Mr. Hart's to retract his rash decisions and make due acknowledgments, "he replied, that he could not do this without pleasing men rather than God: and then rising to depart, he addressed himself to his attendants, saying, Come, let us go forth without the camp after the Lord Jesus, bearing his reproach; and smiling said, O this is pleasant to suffer reproach for the blessed Jesus! Sweet Jesus!"

Afterward (Aug. 26, 1741) the same clergymen called at Mr. Davenport's lodgings for further discourse and remonstrance; but Davenport, who had some method in his madness, anticipated their purpose and assigned them their place among those who preach without being sent,—addressing them "as unconverted ministers, wolves in sheep's clothing, blind guides, enemies to God and his cause, and persecutors of Christ in the person of himself his servant." He exhorted certain of his brethren who were present "to pray for the unconverted ministers who were then present," and at last broke out suddenly himself in "a prayer of some length, agreeable to his preceding censorious and vilifying discourse, both as to matter and manner and spirit. Sometimes he prayed for them and sometimes against them."

After this scene closed, Mr. Hart told him the purpose of the visit of himself and the other ministers who accompanied him, namely, to converse with him upon the things that had been objected to in his conduct, and requested him to give them such an opportunity before he left the town. He said "he would consider of it, and if it appeared most for the glory of God, he would; but if it should appear more for God's glory for him to spend the time that might be employed in discoursing on these matters in praying for him the said Hart, that he might be converted, then he would spend it so."

Again at New-Haven his treatment of the minister of the place, Mr. Noyes, was of the same character. Besides the names given to Hart, he added to Noyes that of 'devil incarnate,' and said that "thousands are now cursing him in hell for being the instrument of their damnation."

Mr. Clap, Rector of Yale College, together with five other members of Mr. Noyes's Church, had an interview with Davenport at the house of Mr. Noyes, at which the itinerant intruder retracted nothing, but "said he would make a sort of acknowledgment, and without any notice given, while divers in the room were talking loud, and others smoking, and some with their hats on, he began a prayer; but there being so much noise in the room he was hardly heard at first: many kept on talking, others cried out stop him; the Rev. Mr. Noyes spoke once or twice and said, I forbid your praying in my house without my leave; but he persisted in the midst of the greatest noise, and declared Mr. Noyes an unconverted man, and his people to be as sheep without a shepherd, and prayed that what he had now said might be a means of his and their conversion; or else according to Thy will let them be confounded: and after that manner went on near a quarter of an hour."

Mr. Davenport, when he came to Boston, came unaltered, the same faithful herald of God's curses upon unconverted ministers, which class included in his estimation the great body of them. After producing much disturbance in the Churches by his denunciations of the clergy and alienating from them some of their parishioners, the 'Jurors' of Suffolk presented, that "James Davenport, &c. under pretence of praying, preaching and exhorting at diverse places in the town of Boston, Dorchester, &c. and at diverse times, &c. in the hearing of great numbers, &c. did maliciously publish, and with a loud voice utter and declare many slanderous and reviling speeches against the godly and faithful ministers of this Province, and more particularly — of Boston, &c."

The speeches cited in the "presentment" are, that "the ministers of the Gospel in this Province, particularly in Boston, were carnal and unconverted men, and that they were leading their people blindfold down to hell, and that they were destroying and murdering of souls by thousands; at the same time directing and advising their hearers to withdraw from them, &c. By means whereof great numbers have withdrawn themselves from the public worship of God, the public hath been much disturbed, the Lord's day greatly profaned, &c."

Davenport was accordingly arraigned, and convicted by the jury of trial of uttering the words laid in the presentment; but "at the time when he uttered these words, he was *non compos mentis*, and therefore the said Davenport is not guilty."

Such was the charitable verdict of the jury in favor of Davenport, one of the "illustrious exceptions" to the body of the ministry who entered upon their work without religion; whose highest praise is that they were "moral and grave men!" He was doubtless *non compos* in the same sense in which all fanatics are. His was a *monomania* of the same kind with that of Whitefield his idol, but mingled with less of cunning, of occasional courtesy and of versatility. We are confident (may we not say it?) that the Pastor of Bowdoin Street Church would not wish such scenes to be acted over again in this city and vicinity. They would be ill suited to these times, when so much philosophy and refinement is mingled with orthodox faith, and when revivals, which are sometimes still faintly mentioned, are looked forward to with distrust, if not with fear and trembling.

From the Knickerbocker.

AN HISTORICAL NOTICE OF COLUMBIA COLLEGE.

(*Continued from p. 821.*)

In March, 1763, Dr. Johnson resigned his office of president, and shortly afterward Mr. Cooper, who had been created a Doctor of Laws by the College, was elected to supply his place. From this period the affairs of the college seem to have gone on regularly and prosperously.[*] In the year 1767 a grant of land was obtained, under the government of Sir Henry Moore, of twenty-four thousand acres, situate in the northern parts of the province; but this accession to the property of the institution,—which, in the course of time, would have become very valuable, proved of no avail, as the tract in question eventually fell within the boundary of the State of Vermont, and was lost to New-York and to the College. In the course of the same year, an application was made to the governors of the college, by several eminent physicians of the city of New-York, for permission to deliver courses of lectures in the several departments of Medicine, in consequence of which, a regular Medical School was established in the college.[†]

The institution continued to flourish until the commencement of the Revolution, and a summary of its history to that period, found among the papers left in this country by Dr. Cooper, and supposed to have been written by him, gives a view of the state of the college at the time, probably, when it was most flourishing under his superintendence. After stating the manner in which the college was founded and the endowments it had received, Dr. Cooper proceeds to say, that 'by means of these and other benefactions, the governors have been enabled to extend their plan of education almost as diffusely as any college in Europe, herein being taught by proper masters and professors, who are chosen by the governors and president, Divinity, Natural Law, Physic, Logic, Ethics, Metaphysics, Mathematics, Natural Philosophy, Astronomy, Geography, History, Chronology, Rhetoric, Hebrew, Greek, Latin, Modern Languages, and whatever else of literature may tend to accomplish the pupils, both as scholars and gentlemen. To the college is also annexed a grammar school for the due preparation of those who propose to complete their education, with the arts and sciences.'[‡]

When the disputes with the parent country assumed a serious aspect, President Cooper was under the necessity of returning to England. He appears to have intended his absence to be only temporary, for the Rev. Benjamin Moore, an *Alumnus* of the institution, was appointed President *pro tem.* to act during the absence of Dr. Cooper. But the latter never returned to this country, and after his departure no public commencements were held until peace was re-established. Several new students, however, were admitted during the year 1775, and degrees were conferred; and in the year following, although there were no admissions, the degree of Bachelor of Arts was conferred on six candidates.[§]

In the spring of 1776, the college building was converted by order of the *Committee of Safety*, into a military hospital. The professors and students were consequently dislodged, and the library and philosophical apparatus were removed to the City Hall, from whence very few of the books, and a very small part of the apparatus, ever found their way back to the college. Although the public course of instruction did not recommence until after the close of the Revolutionary war, the course of tuition was for a short time carried on without the walls of the building; and two admissions are noted in the old matriculation book under the year 1777,[‖] after which no trace is found for several years of the continuance of any of the collegial courses. The governors, however, appear to have held occasional meetings during the remainder of the war, and upon the restoration of peace, the college again assumed the character of a public institution.

In the year 1784, all the seminaries of learning in the State were, by an act of the Legislature, subjected to the authority of 'the Regents of the University,' who immediately entered upon the regulation of the affairs of 'Columbia College,' to which the name of the institution was now changed; and in the course of a short time new professors were appointed,[*] a grammar school and a medical department[†] were established—several candidates presented themselves and were entered as students, and a literary society, composed of students and others, was admitted within the walls of the college.

The views of the regents appear to have been much enlarged by the new station which the country had taken among the nations of the civilized world, for before the end of the year, they determined upon the establishment of Professorships on a much more extensive plan than had ever before been adopted, or than ever has since been realized. But a small part of this plan could be carried into effect, as at the time it was adopted, the annual income of the college was estimated at only two thousand five hundred dollars. The college remained under the immediate superintendence of the regents of the university until April 1787, when by an act of the legislature the original charter, with necessary alterations, was confirmed, and the college placed under the care of twenty-nine trustees, who were to exercise their functions until their number should be reduced by death, resignation or removal to twenty-four; after which all vacancies in their number were to be filled by their own choice.[‡]

In May 1787, William Samuel Johnson, LL. D., son of the first President, and at that time a member of the convention which formed the Constitution of the United States from the State of Connecticut, was elected President of Columbia College; and continued to execute the duties of that office, after being chosen by the same State one of its Senators in the first Congress under the Federal Constitution, and during the term of his election to the Senate. At the time he entered upon the duties of his academical office, which was in the November subsequent to his appointment, there were in the Faculty of Arts, three Professors, the same number in the Medical department, and a Professor of the German language.[§] The number of students was thirty-nine, of whom five boarded and lodged in the college, and five others occupied rooms, and studied there. The affairs of the college appear to have proceeded from that time without experiencing any material change,[‖] until the beginning of the year 1792, when the Medical school was placed upon a more respectable and efficient footing. A *Dean of the Faculty*, and eight Professors were appointed, and their duties and powers defined; apartments in the college were appropriated to their use, and such alterations made as were requisite for their accommodation.[¶]

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[*] In 1765, the Professorship of Mathematics and Natural Philosophy was established, and Samuel Clossy, M. D., of Trinity College, Dublin, was appointed Professor of Natural Philosophy.

[†] The Faculty of Medicine under the royal charter, consisted of Samuel Clossy, M. D., Professor of Anatomy; Peter Middleton, M. D., Professor of Pathology and Physiology; John Jones, M. D., Professor of Surgery; James Smith, M. D., Professor of Chemistry and *Materia Medica*; Samuel Bard, M. D., Professor of the Theory and Practice of Medicine; and John Tenant, M. D., Professor of Midwifery.

[‡] In 1773, the Rev. John Vardill, A. M., was appointed a Fellow of the college, and Professor of Natural Law, of History, and of Languages.

[§] Among the graduates of the college, before the Revolution, were *Samuel Provost*, the first Bishop of the Protestant Episcopal Church in this State, *Philip Livingston*, one of the signers of the Declaration of Independence, John Jay, Richard Harrison, Egbert Benson, Robert R. Livingston, Bishop Moore, Governeur Morris, Peter Van Schaick, Robert Troup, and Marinus Willett. General Hamilton left the college without a degree to join the army. The surviving *Alumni* of this period, are *John Watts*, of this city, and *John Stevens* of Hoboken.

[‖] William Walton and James Delancy Walton.

[*] The new Faculty of Arts consisted of the Rev. William Cochran, D. D., Professor of the Greek and Latin languages; the Rev. Benjamin Moore, D. D., Professor of Rhetoric and Logic; the Rev. John P. Tetard, Professor of the French language; the Rev. John C. Kunze, D. D., Professor of Oriental languages; the Rev. John D. Gros, D. D., Professor of the German language and of Geography; Samuel Bard, M. D., Professor of Natural Philosophy and Astronomy; Henry Moyes, LL. D., Professor of Natural History and Chemistry; and John Kemp, Mathematical Tutor.

[†] The Medical Faculty appointed were, Samuel Bard, M. D., Professor of Chemistry; Benjamin Kissam, M. D., Professor of the Institutes of Medicine; Charles M'Knight, M. D., Professor of Anatomy and Surgery; Ebenezer Crosby, M. D., Professor of Midwifery; and Nicholas Romaine, M. D., Professor of the Practice of Medicine.

[‡] The first student graduated after the Revolution, and while the college remained under the government of the Regents, was the late De Witt Clinton, and among the first after the restoration of the charter, was the Rev. *John M. Mason*, D. D.

[§] Dr. Cochran, Professor of the Latin and Greek languages; Dr. Gros, Professor of Moral Philosophy and of the German language; and James Kemp, LL. D., Professor of Mathematics. The duties of the Rhetorical chair were, in consequence of the resignation of Dr. Moore, assigned to the President. The remaining members of the Medical Faculty were Drs. Kissam, McKnight and Crosby.

[‖] Excepting the appointment of Peter Wilson, A. M., of Aberdeen, Professor of the Greek and Latin languages.

[¶] The appointments were, Samuel Bard, M. D., *Dean of the Faculty*; Richard Bayley, M. D., *Professor of Anatomy*: Samuel Nicholl, M. D., *Professor of Chemistry*; John R. B. Rogers, M. D., *Professor of Midwifery*; William S. Smith, M. D., *Professor of Materia Medica*; Wright Post, M. D., *Professor of Surgery*; William Hammersley, M. D., *Professor of the Institutes of Medicine*; and Richard S. Kissam, M.D., *Professor of Botany.*

Extracts from the Life of Luther.

In the course of this journey Luther was considerably indisposed. In a letter to Spalatinus, who was then at Worms, he says, "All the way from Eisenach to Frankfort I have experienced such languor as I never felt before. Besides, I hear the Emperor has published a mandate to frighten me.[*] But Christ nevertheless lives: and I will enter Worms though all the gates of hell and all the powers of darkness oppose. I mean to terrify and to despise the prince of darkness." The hearts of Luther's best friends, however, began to fail them as the danger approached. At Oppenheim, near Worms, they solicited him in the most vehement manner to venture no farther. Here also he was met by Martin Bucer, deputed, with an escort of horse, to entreat him to take refuge in a neighboring castle. What favor, it was urged, could be expect from men who already began to break their word with him! The Pope had published a definitive bull against him in January; the Emperor, in compliance, had ordered all his writings to be seized; and the imperial mandate, as well as the papal bull, was every where put up for the public information: nor had the imperial safe-conduct proved sufficient to protect John Huss from Romish deceit and cruelty. At Oppenheim also he received letters from his friend Spalatinus, which in a similar way fervently entreated him to desist from proceeding farther in this journey.

It was under such circumstances, and to such solicitations, that our Saxon hero, with his usual intrepidity, returned the ever-memorable answer, "That, though he should be obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, this would not deter him from his fixed purpose of appearing there: that these fears of his friends could only arise from the suggestions of Satan, who apprehended the approaching ruin of his kingdom, by the confession of the truth before such a grand assembly as the diet of the empire." Luther is said to have mentioned the circumstance a little before his death, and to have made this observation: "So fearless can God render a man: I do not know whether at this day I should be so bold."

The fire and obstinacy that appeared in Luther's answer to the kind remonstrances of his friends at Oppenheim seemed to prognosticate much warmth and vehemence in his conduct before the diet. But it was not so. On the contrary, the reader may be surprised to find how much the zeal which animated our reformer was tempered, on this occasion, with a laudable moderation, and decorous respect both for his civil and ecclesiastical superiors.

Luther arrived at Worms on the 16th of April, 1521; and as he stepped from his open vehicle, he uttered these words in the presence of a prodigious concourse of people, "God will be on my side!" It has been truly observed, that the reception he met with was such as he might have esteemed a full reward of all his labors, if vanity and the love of applause had been the principles which influenced his conduct. Spalatinus, who was on the spot, assures us that no prince ever experienced such honors. Immense crowds daily flocked to see him; and his apartments were constantly filled with visiters of the highest rank. In short, he was looked on as a prodigy of wisdom, and respected as one who was born to enlighten the understandings of mankind and direct their sentiments: a homage more sincere, as well as more flattering, than any which preeminence in birth or condition can command. Luther lodged with the Teutonic knights, near the Elector of Saxony; and on the day after his arrival was conducted to the diet by the marshal of the empire.

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We may be sure that that part of Luther's harangue in which he asserted the ancient honor and independence of the empire, and endeavored to rouse the princes to vindicate their just rights against the encroachments of Rome, would be peculiarly grateful to German ears. His adversaries acknowledge that he spoke for two hours, with the applause of one-half of the assembly; until John Eckius,[*] the emperor's speaker, having lost almost all patience, before Luther had well concluded, cried out, That he had not answered to the point; that he was not called upon to give an account of his doctrines; that these had already been condemned in former councils, whose decisions were not now to be questioned; that he was required to say simply and clearly whether he would or would not retract his opinions. "My answer," said Luther instantly, "shall be direct and plain. I cannot think myself bound to believe either the Pope or his councils; for it is very clear, not only that they have often erred, but that they have often contradicted themselves. Therefore, unless I am convinced by Holy Writ, or by clear reasons, my belief is so confirmed by the scriptural passages I have produced, and my conscience so determined to abide by the Word of God, that I neither can nor will retract any thing; for it is neither safe nor innocent to act against a man's conscience."—Luther then pronounced these words in the German language: Die ſtehe ich; Ich kan nicht anders; Gott helff mir; Amen. "Here I stand. I cannot do otherwise. May God help me! Amen."

His letter after hearing of the extravagancies of Carolstadt and other Reformers.

"There is no reason to be frightened. Rather give praise to God; and rejoice in the certain expectation that all will end well. Things of this kind always happen to those who endeavor to spread the Gospel. We must not only expect Annas and Caiaphas to rage against us, but even a Judas to appear among the apostles, and Satan himself among the sons of God. Be wise, and look deeper than to the external appearance. Other agents, besides those which are merely human, are at work. Do not be afraid: but be prepared for more events of this sort. This is only the beginning of the business: Satan intends to carry matters much further yet. Believe me in what I now say: I am but a plain, simple man; however, I know something of his arts. Suffer the world to clamor against us, and to pass their harsh judgments. Be not so much concerned at the falling away of particular Christians. Even holy Peter fell; and also others of the Apostles. Doubt not but they will in a short time rise again, as surely as Christ himself rose from the dead. The words of St. Paul to the Corinthians are at this moment peculiarly applicable to our circumstances, namely, 'that we should approve ourselves as the ministers of God, in much patience, in imprisonments, in tumults, in labors.'"

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[*] An order for collecting together all Luther's books.

[*] Not the Leipsic disputant.

From the Westminster Review.

LIBRARY OF THE ESCURIAL IN SPAIN.

Philip II., when he completed the magnificent edifice of the Escurial, ordered a library to be collected for the use of the friars who were to inhabit that dull and gigantic mansion; and the number and quality of the works collected in the short space of two years, did not disgrace the grandeur of the rest of the design. Philip III., his successor, spared neither expense nor trouble in collecting the literary treasures that were dispersed all over the peninsula, and conveying them to the Escurial. At a later period, in 1611, some Spanish vessels cruising in the sea of Barbary, attacked near Sallé two vessels in which were effects belonging to Muley Zeidân, Emperor of Morocco, and some chests containing three thousand volumes, which this prince, extremely fond of literature and worthy of better days, had caused to be bought in the East. Muley Zeidân felt excessively this loss, and offered to redeem them for the sum of seventy thousand gold ducats; and the king consented, on condition that he would give up all the Christian slaves in his dominions, to which the Moor agreed; so that had it not been for the civil war which at that time agitated his empire, his nephew Muley Sheikh having rebelled, Spain would have been for ever deprived of these literary treasures. Unfortunately the greatest part of these volumes perished in the fire which consumed part of the Escurial in the year 1671. But the remains which have been preserved from that calamity, are more than sufficient to class its library among the richest, if not the most extensive in the world.

The library of the Escurial is divided into three parts: the Lower Library, the Upper Library and the Manuscript Library. The principal one, which is the Lower, consists of three rooms, one of which is 197 feet long and 32 wide. The book-cases are magnificent, and composed of the choicest woods. The number of volumes which they contain are 18,000, among which there are about 700 Spanish, Latin, and Greek manuscripts. Among this number are to be seen several books written in the seventh and eighth centuries; there is also a copy made at the beginning of the fourteenth century, of the famous book called "La Historia del Conde Ferran Gonzalez," one of the oldest monuments of Spanish literature, which is a history of Spain from the invasion of the Goths to the year 967. Another book of the poems of a Rabbi called Don Santos Carrion, and a great number of old chronicles; but as there is not a printed catalogue of the books, it is difficult to estimate the value of the whole. The Upper Library occupies the same number of rooms as the lower one, and was built several years after the principal one, when it was perceived that it would not hold all the books. The number and general description of its contents are nearly the same as those of the other. The books which are generally shown to strangers who visit these two libraries, are some old MS. Bibles, richly painted and illuminated. When the visiters are known to be Spanish, and are supposed to have no concealed heresy in their bosom, as happened [says the writer of the Article*] with myself, who am a *Catolico Apostolico Romano*, they venture to show what they think is worth more than all the books of the world together. I was, therefore, no little surprised to see one of the fathers, who giving me an expressive look, made me a sign to follow him, and having conducted me to a kind of chapel, in the same library, where, covered with a curtain and glass, is a book written, as they say, by the hand of St. Augustine; he took it out, kissed it, and passed it to me in order that I should do the same, and proceeded to call my attention to the circumstances of the book. Its title is, "De Baptismo Parvulorum;" and all that I can say is, that if it really is his own hand-writing, the saint must have been a very clever penman. He then showed me eight more books attributed to saints. There is one written in Greek by St. Chrysostom, and several others by Santa Ferrera de Semo, besides another book called 'El Codice Aureo,' the Golden Book, which contains the four gospels written by the Emperor Conrad of Germany and his son Henry II., with gold letters, of an admirable beauty and clearness. It is said that Queen Mary, the sister of Charles V. and aunt of Philip II., made a present of it to her nephew, when she heard of his collecting books for the library of the Escurial.

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[*] In this and other places, the writer speaks in the first person; and it would have been an injury to alter it. There is a quaintness in the style, which might make some parts pass for extracts from Captain Tarleton or Defoe.—*Ed.*

RITES AND CEREMONIES.

Messrs. Editors,—I often hear people finding fault with the *rites* and *ceremonies* of our Church, indiscriminately. It is, I presume, because they consider them as words conveying the same idea, and meaning exactly the same thing. I wish, through the medium of your excellent periodical work, to correct the error. A *rite*, signifies a solemn institution of religion, ordained by Christ, or his Apostles; as Baptism and the Lord's Supper, appointed by our blessed Saviour, and Confirmation by his Apostles. To speak against the *rites* of our Church, is therefore, to speak against Christ, and the Apostles of Christ. A *ceremony* means the manner of performing a *rite*. A *rite*, is the thing itself. A ceremony is an action, a form or a circumstance attending it. A *rite* may be compared to a man, and a *ceremony* to his dress, and his manner of putting it on. The Church may institute ceremonies, but she cannot ordain rites. Different portions of the Church catholic or universal, may have different *ceremonies*, and not destroy their union with the Church catholic or universal; but they cannot have different *rites*, without becoming heretics or dogmatics, or both, or something worse.—*(Charleston) Gospel Messenger.*

"JESUS WEPT."

What a touching idea does this short text convey of the melting tenderness and warm affection of our compassionate Saviour. He wept, because the tomb had shrouded his friend from his sight, though he knew that at the sound of his all quickening voice, the icy fetters which bound him would be broken, and he would walk forth to life, light and liberty.

Let the votaries of a chilling philosophy stifle every warm and tender emotion, until they have no longer any to stifle; let apathy and selfishness take entire possession of their souls; let them look on the dying agonies of a friend without sympathy, and follow him to his lone grave without tears—but such a revolting system shall not come nigh me, since the Saviour of a lost world has exhibited, in his holy and blessed life, all its lovely charities in their highest perfection, being without sin. He not only permits us to weep when friends depart, but has himself consecrated the tears we shed, by weeping at the grave of Lazarus. But though we sorrow it must be in submission; our grief must be calm and subdued, like that of the Saviour. We may often go to their graves to weep, but the spot should be chiefly precious to us, because there we may hold more tender and intimate communion with Him, who has hallowed the grave with his presence, has now the keys of death, and with his mighty arm will surely unlock the prison-house in which our loved ones repose. Oh, to what high and heavenly hopes has he begotten us again by his Gospel!—Ever since the day in which he raised Lazarus from the dead, have his followers had the pledge and assurance, that in the morning of the resurrection, they, with their friends, shall be raised to life immortal.

Let us then, when weeping over the grave of a beloved friend,

> "Which from his voice, his hand, his smile,
> Divides us but a little while,"

comfort ourselves with the thought of the blending compassion of our great High Priest, who is touched with the feelings of our infirmities. Let us not feel it wrong to weep, for "Jesus wept." Above all, let us humble ourselves under his chastening hand, feeling that his tenderness never would have permitted him to afflict us, had he not seen that we greatly needed correction. Let us pray that the death of friends may bind our hearts more closely to him who is the resurrection and the life. Let us resolve, through his grace assisting, that we will no longer cling so closely to the perishing things of earth, but cleave more entirely, in body, soul and spirit, to him, who if we are faithful unto death, will finally give us a crown of life.—*(London) Home Miss. Mag.*

HERESIES OF PRACTICE.

Saurin, in his sermon on the Necessity of Progressive Religion, inquires, "Why are not ecclesiastical bodies as rigid and severe against heresies of practice as against heresies of speculation? Certainly," he says, "there are heresies in morality as well as in theology. Councils and synods reduce the doctrines of faith to certain propositional points, and thunder anathemas against all who refuse to subscribe them." And after illustrating this remark by a reference to a few of these points, he adds, "I wish they would make a few canons against moral heresies! How many are there of this kind among our people? Among our people we may put many who are in another class. Let me make canons. In the first, I would put a heresy too common, that is, that the calling of a Christian consists less in the practice of virtue than in abstaining from gross vices; and I would say, if any man think that he sufficiently answers the obligations of Christianity, by not being avaricious, oppressive and intemperate; if he do not allow that he ought to be zealous, fervent and detached from the world, let him be accused. In a second canon I would put another heresy, equally general and equally dangerous, and which regards the delay of conversion: and I would say, if any one imagine that after a life spent in sin, a few regrets, proceeding more from a fear of death and hell than from a principle of love to God, are sufficient to open the gates of heaven, let him be accused. In a third canon, I would put —— —— —— fill up the list yourselves my brethren, and let us return to our subject. To confine one's self to a certain circle of virtues; to stop at a fixed point; to be satisfied with a given degree of piety, is an error, it is a heresy which deserves as many anathemas and ecclesiastical thunders as all the others which have been unanimously denounced by all Christians."

Charleston Observer.

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